



BOSTON UNIVERSITY
School of Medicine.



615.5 L97

LIBRARY.

No. ~~10~~ 2647

Shelf, ~~45~~ 6T18 No. ~~13~~

Presented by



ALLOEOPATHY

AND

HOMŒOPATHY,

OR

THE USUAL MEDICINE

AND THE HAHNEMANNIAN DOCTRINE

REPRESENTED TO THE NON-MEDICAL PUBLIC

BY

KARL LUTHER, M. D.

La science qui instruit et la médecine qui guérit,
sont fort bonnes sans doute; mais la science qui
trompe et la médecine qui tue sont mauvaises.
Apprenez-nous donc à les distinguer! •

J.-J. ROUSSEAU.

PARIS,

AT THE PRINCIPAL ENGLISH LIBRARIES.

1836.



ALLOEOPATHY

AND

HOMOEOPATHY.

IMPRIMERIE DE GUIRAUDET ET JOUAUST,
315, Rue Saint-Honoré.

ALLOEOPATHY
AND
HOMŒOPATHY,

OR
THE USUAL MEDICINE
AND THE HAHNEMANNIAN DOCTRINE
REPRESENTED TO THE NON-MEDICAL PUBLIC
BY
KARL LUTHER, M. D.

La science qui instruit et la médecine qui guérit
sont fort bonnes sans doute; mais la science qui
trompe et la médecine qui tue sont mauvaises.
Apprenez-nous donc à les distinguer!

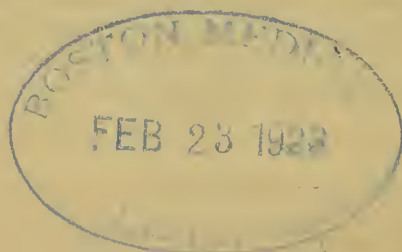
J.-J. ROUSSEAU.

PARIS,
AT THE PRINCIPAL ENGLISH LIBRARIES.

1836.

6. T. 290

20177



PRÉFACE.

The following treatise, being principally destined to induce the public to appreciate the homœopathic system of medicine, it has seemed to me necessary, in order to attain this object, not only merely to give an exposé of homœopathy, but at the same time to mark also some of those deficiencies, with which the common practice of medicine abounds. To convince people of the truth of a matter entirely new and quite opposed to whatever has been hitherto adopted as truth, one must first convince them of the falsity and deficiencies of the latter ; and this is, indeed, no easy task in our case. For the prejudices respecting medicine are fomented in us from our earliest childhood, and become, as all our prejudices which date from that time, so intimately entwined with our ideas, that it is a very difficult matter to free ourselves from them at a later period. Medicine moreover has always been kept at such a distance from the public, that even very rational people do not dare doubt of the truth of a science

which is so narrowly connected with health and life, and to which they must have recourse on so many occasions.

A little reflexion and independent examination of this art cannot however fail to convince people of good sense how defective, how inconsistent and dangerous its practice is in so many respects, and if the following pages on the usual medicine only effect so much as to engage people seriously to reflect on this science, and to make them dare freely and candidly to examine it, then the object which I have therein proposed to myself, is in a great manner attained. This first step once made, all the other consequences that are wished for, will naturally not fail to ensue.

Nobody, I hope, will be offended by what I have said in respect to common medicine, because, in my deepest conviction, I have said nothing but truth; truth can never be offensive to rational people; and the opinion of those to whom it is so, does not vex me.

Wishing to make myself be understood even by persons of ordinary mental capacity, I have endeavoured to write in the most plain and simple style possible. This has been, of course, no easy matter; because on the one side the public are in general so little acquainted with medicine, that it is much easier for a physician to write for men of

his own profession than for unprofessional people ; and on the other hand, the english language not being my vernacular tongue, this point has been no trifling obstacle to my efforts. In the latter respect I must claim the indulgence of the reader ; for, though the manuscript has been reviewed by an english gentleman of good abilities, there may however still be found many germanisms and gallicisms. Notwithstanding this point, I think, there do not exist therein such faults as shall prevent the matter being well comprehended.

Paris, february 1836.

INTRODUCTION.

What is your purpose?
You seek from its broad base to shake
That calm enthroned majesty of power
By ages of possession consecrate
Firm rooted in the rugged soil of custom?

SHAKSPEARE.

The homœopathic system of medicine, after having for a long series of years excited the most lively interest among both the medical and non-medical public in Germany, has, within the last few years, been propagated with great rapidity over the whole civilized world. In France, Italy, Russia, Sweden, Denmark, Switzerland, England, Spain, Greece, Turkey, Ægypt, both the Indias, America, etc., in short wherever any cultivation of sciences

is fomented, this new medical doctrine has found an entrance. In all those countries there are at this time medical men who, convinced, by a serious and impartial examination, of its incontestable truth and its superiority over common medicine, have embraced this doctrine with ardent zeal, and a great portion of the public, observing the surprising success of the homœopathic treatment of human complaints, have become its warmest adherents.

But a doctrine so new and so opposed to that medicine, which dates its existence from 3,000 years ago, a system threatening with youthful vigour a complete reform in this old and obsolete body, could not but appear to be a most dangerous enemy to it. Thus a struggle has ensued and is still continuing between the ancient (alloëopathic) and the new (homœopathic) medicine, the violence of which was in the beginning proportioned to the difference of their principles. Its issue, however, cannot be doubtful to those who have observed the victories that homœopathy has since gained over its enemy, and who know the strength of truth, order and simplicity against falsehood, disorder and hypothetical nonsense.

This struggle, concerning a subject so nearly connected with everybody's dearest interests, could not fail to excite the attention of whoever is capable of understanding so important a matter. But as in all those struggles, wherein inveterate ideas and prejudices are at stake, it is the interest of their defenders to embroil the question, even by the lowest means possible, so homœopathy has not ceased to be distorted and misrepresented in the most miserable ways by its professional adversaries. The consequence has been, that the most absurd ideas on the

subject of homœopathy are being circulated amongst the public, and the latter, though distrusting the ancient medicine, are prevented from cherishing a full and entire confidence in homœopathy. Not knowing either of the doctrines sufficiently to judge the disadvantages of the one nor the advantages of the other, the result usually is a most tormenting state of uncertainty and irresolution.

This observation, which I had occasion to make nowhere more frequently than in England, that country, the inhabitants of which are more interested than any other nation on subjects concerning medicine, has principally caused the composition and publication of the present treatise. Thus, addressing myself not to the medico-professional tribe, but to the public, I shall endeavour to describe with the greatest conciseness possible the two doctrines such as they are, and they who are the most interested in the question may themselves judge which of the two deserves the preference.

It is to the public, I say, I now address myself, and not to the medical profession; because thirty years' experience has shown the total inutility of doing so. Though it is the special duty of medical men to examine a new medical doctrine of such a character as homœopathy, and to examine it, as it ought to be, with fidelity and exactitude, without personal and professional prejudices, they have however never taken that trouble, or if they did, it has always been superficially and theoretically, but not by practical trials, the criterion of every truth in medicine. Some have indeed boasted of a practical examination; but what pitiful experiments! experiments which finally showed nothing else but complete ignorance of the matter and an ignoble malevolence of those who made them! It would be fatiguing to enter into the particulars of what-

ever has been discussed and transacted during the controversy on homœopathy. Total ignorance of the matter in question, insolence, malevolence and so forth, are the elements of the dispute on the side of the Faculty. “Very few of the valuable discoveries in medicine, said a distinguished english author at the end of the last century(1), have been made by physicians; they have in general been either the effect of chance or of necessity, and *have been always opposed by the faculty, till every one else was convinced of their importance.* An implicit faith in the opinions of teachers, an attachment to systems and established forms, and the dread of reflection will always operate upon those who follow medicine as a trade. Few improvements are to be expected from a man who might ruin his character by even the smallest deviation from the established rule.” With respect to our new doctrine we can allege still other motives of a more sordid and despicable nature.

Thus opposed in every possible way by the Faculty, homœopathy has made its appeal to a more impartial, less selfish and less narrowminded tribunal, to the judgment of the enlightened part of the public.

The Faculty, of course, means that the public have no right to deal with medical questions. I assert just the contrary. Is medicine not connected with the dearest interests of every body, does it not concern the highest earthly goods, health and life, does not life and death often depend upon it? Every body has a right to know the laws of his country, his religion and every other kind of human knowledge, and should he be ignorant of

(1) Doctor Buchan, *Domestic medicine*, xliij.

that science which interests in every point his wellbeing? Shall he leave it patiently and confidently to the doctor to play with his own and his family's health and life, shall he suffer his wife, his children, his friends to be killed and mutilated, without knowing and preventing it? When the medical parties dispute, does not every blow that they give each other fall back on the sick public, and shall not they be permitted to control all these proceedings? Doubtless every body has a right, nay, I say, it is his duty, one of his holiest duties, to care about medicine in order *to have at least as much knowledge of that art as to prevent his being the dupe of physicians.*

Medicine has by the selfish interest of the professional tribe always been kept secret and covered with the veil of mystery; the public have been taught that medicine is an art which nobody can touch with impunity, because every thing in it is so difficult as to require the deepest studies. I say the contrary; "it would be no difficult matter, says Dr Buchan, to prove, that every thing *valuable* in the practical part of medicine is within the reach of common abilities. People are told, that if they dip the least into medical knowledge, it will render them fanciful, and make them believe that they have every disease of which they read. This, I am satisfied, will seldom be the case with rational people; and suppose it were, they must soon be undeceived. A short time will show them their error, and a little more reading will infallibly correct it."

Men of instruction and sound judgment ought to claim their right of inquiry into a matter that concerns them so nearly as practical medicine does; they can distinguish very soon what truth and falsehood there is in it, they have no separate interest from that of the science,

and can detect and expose assuming ignorance under the mask of gravity and importance. Not having their understanding perverted in their youth by false theories, unawed by authority and unbiassed by interest, they can canvass with freedom the most universally received principles of medicine, and expose the uncertainty of those doctrines, of which a physician dares not so much as seem to doubt.

“ No argument, says an excellent and judicious writer (1) , can be brought against laying open medicine, which does not apply with equal, if not greater force to religion ; yet experience has shown, that since the laity have asserted their right of inquiry into those subjects, theology, considered as a science, has been promoted, and the clergy have become a more learned, a more useful, and a more respectable body of men, than they ever were in the days of their greatest power and splendour.”

Before concluding this introduction, we cannot but cite what a distinguished German author (2) wrote some years ago on the subject of homœopathy.

“ Is it really inconvenient, says he, if unprofessional men meddle in the disputes of physicians ? It seems to be so indeed ; but when physicians themselves appeal to us, who are not of the medical profession, as the homœopathic physicians have done, it is our duty to hear them. We stand at present in the same relation to the physicians, as we did at the time of the Reformation to the clergy. Then the reformers of religion stood opposed to the hierarchy of the priests, and were obliged to appeal to the good sense and the interests of the laity in order to

(1) Observations on the duties and offices of a physician.

(2) Wolfgang Menzel. *Morgenblatt*, 1850, n. 47-49.

support themselves by them, and to vainquish with them. At present the reformers of medicine stand opposite to the hierarchy of doctors, and appeal to the good sense and the interests of the public. Is our understanding now less capable of examining the medical dispute, than it was formerly with respect to the theological one? Are we less interested? certainly not! For finally, it is the public, upon whom the benefit as well as the evil of those disputes falls. I think we have a good right to demand the principles upon which the physicians treat us, and it might be sometimes useful to make them remember, that they are there for the sick and not the sick for them. If nations have defended their interests against the tyranny of priests, what prerogative should the physicians have to slaughter us, without giving any justification? The homœopathic physicians, presenting themselves as reformers, show us, that hitherto the alloëopathic physicians, without curing us, have put us under a similar contribution, as in former days the priests did with their indulgences, and they proclaim an extremely simple and generally intelligible medical doctrine. At the same time a great many non-professional men rise in defence of homœopathy, as formerly Hutten and Sickingen did as defenders of Lutheranism, because they consider themselves happy to be cured of long standing complaints by homœopathy, and deem it a most sacred duty, to make all suffering fellow-creatures partake of the same benefit. These are facts; shall we, the public, not pay attention to a matter of such vital importance? Public interference is here not accidental: it is essential to the cause. Homœopathy means that the public shall know the doctrine, and they can know it as well as the physician himself. The Hahnemannian doctrine lies open to every body, and

such a complete medical code must be as important to the public as a complete civil and criminal code.”

“ There are a great many grateful private individuals, who have written in praise of a doctrine, to which they owed after a long useless alloëopathic treatment, the cure of dreadful complaints ; but I know many more, who, without writing, speak with equal enthusiasm of the almost miraculous restoration to health of themselves and many others. An old friend of mine, lingering with a seemingly incurable phthisic of the throat, and who could no longer speak aloud or scarcely whisper, entered my room some time ago laughing most heartily. A very talented man of fifty, who from his childhood was extremely melancholy, became the most joyful society and possessed of invariable good humour. A father with tears in his eyes now shows his child, who was in a few days saved by homœopathy from chincough, whereas some time ago an other died of the same disease after long sufferings under the treatment of alloëopathy.”

“ It is a shame to our age, that homœopathy finds such a slight support ! A discovery of such an importance should in our enlightened century be no more exposed to be withheld from people by the egoism of some old medical leaders. ”

205
FEB 23 1923

ALLOEOPATHY,

OR

THE COMMON MEDICINE.

De là l'empire de la médecine, art plus
pernicieux aux hommes que tous les maux
qu'il prétend guérir. Je ne sais, pour moi,
de quelle maladie nous guérissent les mé-
decins ; mais je sais qu'ils nous en donnent
de bien funestes.

J.-J. ROUSSEAU, *Emile*, I.



It is an undoubted fact, that since the end of the last century the march of intellect has been extended to a degree till then unknown ; new ideas have been conceived and carried into execution, the human mind has freed itself from the years of a long childhood, the blind belief of authority is destroyed, the fetters of pedantism are shaken off and criticism is the watchword in the present age. Thence the immense progress which has been made in almost every branch of human knowledge, and especially in those which are engaged in investigating the secrets of nature. Chymistry, natural philosophy, botany, zoology, mineralogy and so forth, are brought

since the last half century to an incredible degree of perfection, and have acquired such an extent as to occupy a whole life to know them thoroughly.

But what can be answered, when we ask if that branch of human knowledge, to which health and life are usually intrusted, which influences in so many ways the happiness and welfare of individuals and families, and is in its consequences, whether good or bad, one of the most important that men have ever been engaged in; finally, if practical medicine has also made a similarly remarkable progress? The answer is twofold : affirmative with respect to that system of medicine we are proclaiming as the only true and really useful one, *homœopathy*, negative as to the usual medicine, *allœopathy*.

We ought, however, to establish here, once for ever, the following point. If with the progress of other sciences their basis remained the same, and the building constructed upon it was but modified as to the distribution of the apartments or enlarged by new discoveries, the progress in medicine, represented by homœopathy, offers a different character. Homœopathy has *laid a new basis for a new building*, it is not constructed upon former systems, but it is essentially different, diametrically opposed to them. The schism between the new and ancient doctrine is not partial, but universal, general, complete; there is no common tie between the fundamental principles of homœopathy and those of the systems which have appeared these 3000 years. Homœopathy begins a new aera in the history of medicine, and thus it is properly not a progress of the established system, but an entirely new medicine; this separation is essential and any amalgamation impossible.

If we now inquire into the progress which *allœopa-*

thy (1) has made not only since the end of the last century but from Hippocrates down to Hahnemann, during three thousand years, the answer will unfortunately be, that its real improvements are very limited, that on the contrary the invaluable simplicity of the Hippocratic medicine is very much vitiated, and that the usual practice of our days is in an infinitely worse state, than it was at the time of him, who is usually termed its father.

It cannot, of course, be any body's intention to deny the real progress, which has been made in the auxiliary sciences of medicine, such as anatomy, chemistry, botany, natural philosophy, but we observe once for all, that we are speaking exclusively of *practical medicine*, which alone can interest suffering mankind.

Except some single important discoveries in therapeutic and the mechanical part of surgery, which are of an incontestable certainty, alloëpathy has indeed been improved in nothing. Almost everywhere hypothetical, never sure, very often quite absurd, it offers, after all, much less security than it did three thousand years ago. Look at the crowd of systems, which have sprung up and disappeared from Hippocrates down to our time! Had but one of them reposed upon a true and immoveable basis, it would hardly have been followed by others —

(1) Hahnemann so called the common medicine (*ἄλλοιος* and *παθος*) because it treats the diseases by remedies which have either no relation at all to the disease or the effects of which are opposite to one or some symptoms of the complaint (*contraria contrariis curantur*), as he called his doctrine *Homœopathy* (*ὁμοιος* and *παθος*) from its chief principle, that diseases are to be cured by remedies which produce in healthy persons similar complaints (*similia similibus curantur*).

truth, once found, is easily understood by men of good sense, *who will comprehend it.*

The most famous and most learned physicians of every epoch, who regarded their profession without prejudice, have been convinced of its great imperfection and uncertainty, and never feared to own it frankly. No reasonable practitioner, moreover, who dares to reflect seriously and without traditional prejudice on this science, cannot but become convinced, that as to its practical and most important part, there is no branch of human knowledge, which, in so long a space of time as three thousand years, has been less improved than medicine.

Let us hear now some most celebrated characters in alloëopathy about their art, who are convinced of its imperfection, and have courage and candour enough to confess it. They feel the want and the necessity of an extensive reform of medicine; the difficulty to find the means of carrying it into execution, a difficulty which will not cease as long as selfishness, professional prejudices and other ignoble motives prevent them from examining homœopathy seriously, exactly and sincerely.

Boerhave says : “ If we compare the benefits, which half a dozen of true disciples of *Æsculapius* have done since the beginning of their art, with the evil that the immense number of doctors of this profession have caused to mankind, we will doubtless think, that it would be infinitely better, if medical men had never existed in the world.”

Hecker (1), a practitioner and professor of the first rank in Germany, says with respect to the certainty of alloëopathy : “ What is a truth according to one theory is denied and refuted by another; a curing method

(1) Theor. Syst. und Heilmeth. der Aerzte, p. 95.

declared salutary by one, is rejected and called prejudicial by another. The history of medicine warrants the truth of that assertion, that millions have fallen victims by the hands of physicians, and the remedies which are used in our days, and the number of which increases daily, are sure guarantees, that innumerable victims shall still fall. Medicine is so much improved by the different systems, that the patients ought to be advised to be on their guard against the doctors who practise that art. ”

Krüger-Hansen observes : “ The healing art, which exists for some thousand years, is still in so melancholy a state, that it is very questionable whether it was and is a benefit or an evil to mankind. ”

Girtanner (2) says : “ As the art of curing has no fixed and steady principles, as nothing in it is positive and certain, as we have but little indubitable and sure experience, every physician has a right to follow his own opinions. Where there is no positive knowledge, nothing but conjecture, one conjecture is as valuable as another. In the gloomy egyptian darkness of ignorance, in which physicians grope along, there is not the slightest ray of light to guide them. When two of them are at the bedside of a patient, who is not dangerously ill, they often resemble the roman augurs and can hardly refrain from laughing, if they look at each other. ”

“ Whoever (3) pays any attention to the progress of science, cannot but observe, that practical medicine has not since Hippocrates and Galen advanced one step; that, on the contrary, we are perhaps much behind them; for

(1) *Curbilder*, p. 14.

(2) *Darstellung des Brownschen Systems*. II, 603.

(3) *Schweickert's Journal*. IV, 120.

fifty years ago the greatest number of sick persons were killed according to the orders of their physicians by frequent bleedings, forty years ago by purgatives, thirty years ago by glisters, twenty years ago the english system of Brown was adopted by most medical men; and a distinguished physician asserts, that the Brownian system has made victims of a greater number of men than the whole revolutionary war from 1793 to 1815. ”

“ We daily experience, says *Krüger-Hansen* (1), how far we are from possessing a sure and fixed method of curing. The books written on pathology and therapeutics furnish the most evident proofs what a babylonian confusion there exists among the physicians, even among those who are deemed to be masters in their art. They employ for the most simple diseases, which nature alone, if not deranged, overcomes, so violent medicines, that they become the cause of many chronic disorders. It is obvious to every attentive observer, that the confused state of the art of curing, which is deservedly since a long time the object of the lowest joke, wants for the benefit of mankind extensive improvements. ”

It is, of course, hardly credible, that a science to which thousands of talented and learned men have devoted for thousands of years the efforts of their lives, a science which so highly interests every human being, has made comparatively no progress, at least no progress which could have forwarded medicine to its true end, the safe, easy and rapid cure of human diseases. There is no other way of explaining such an extraordinary fact, than that the whole doctrine of allœopathy must contain some radical vice, which, having existed at every period,

(1) Brillenlose Reflexionen ; etc. p. 9.

has always prevented real and extensive improvements. And so it is indeed. Wanting not only a generally valid supreme law, but even principles of some extensive signification, to which all the facts might be attached in such a union as to serve as a basis to new discoveries and improvements, practical medicine has never been but a heap of incoherent observations without any general value. Every allœopathic physician moreover, seeing during his practice the failure of those theories, which in the lecture-rooms of his professors he believed to be infallible, forms to himself a peculiar one, to which he tries to adapt his practice. What progress can be thus expected in a science, which is conducted in such a manner, wherein three physicians are never of the same opinion, and any one who dares to reflect, finds himself in a dark labyrinth and goes on in a far different way of his own.

After these not very consolatory generalities on allœopathic medicine, let us briefly examine it in its practical peculiarities.

If we first ask whether allœopathy *regulates its practice according to some law of nature, or some principle of extensive signification, or some generally adopted rule*, it cannot but be answered, that this doctrine knows nothing of such things, that every medical man practises as he pleases, that he has for guide nothing but his own uncertain experience and that of others; in fact that he treats the diseases quite empirically. There is in the allœopathic medical world of the present day a sort of anarchy, where nobody acknowledges any law, where there is perfect liberty for every physician to treat his patients at will, to make them swallow what drugs he pleases, to kill them if he likes -- for nothing can happen in allœopathic medicine that the doctor has not a plausible excuse

for. This want of laws, of principles and rules, is the very cause why it is impossible to find two or three allopathic physicians of the same opinion; each of them believes his individual opinion to be the right one, and thinks it a point of honour to maintain it by word and deed; he sacrifices the health and life of the poor patient rather than his own opinion.

In no branch of human knowledge is there such disunion, such an infinity of different opinions, as in medicine, that very science in which the utmost possible certainty and unity of opinion is more important than in any other. How in the world is it possible that such a doctrine, wherein every body, who labours for its improvement, pulls in a different direction, and the improvements supported by one are always contradicted and proclaimed to be false by another; how, I say, is it possible that such a science can make any progress? Impossible! What surety, what guarantees can it offer to the sick?

Look on the contrary at homœopathy: a generally valid, supreme healing law, uniformity of principles and rules, etc., produces such a unity of opinions among homœopathic practitioners, that any number whatsoever of them, *perfectly knowing* the doctrine, cannot be of different opinions on any essential point (1).

(1) When some years ago a young homœopathic physician on his travels passed the night at the countryseat of a nobleman, the latter said to him that he became sick twenty years ago. He consulted two famous doctors, who disputed about his complaint. He, therefore, accepted neither the one nor the other, and still less their medicines, but he noted down the affair in a book. He then set out to travel, resolved, that if he could find three physicians of the same opinion in respect to his disease, he would submit to their

In some cases, however, physicians boast of following the galenic principle “*contraria contrariis curantur*”; or “diseases are cured by remedies which produce opposite symptoms.” But do they not know or will they not know, that this is nothing more than a merely palliative and prejudicial method of using medicaments? The physician gives, according to that rule, for one single or some incommodious symptoms (among the many others he does not pay any attention to) a medicament, which is known to produce an effect opposite to the incommodious symptom in question. The symptom disappears; but as soon as the drug ceases to act upon the body, not only does the former evil return, but it returns *aggravated*, because the organism has a tendency to react against every foreign influence and to oppose to it an opposite state; against such aggravations the physician is obliged, in order to produce after some time the desired effect, to give stronger and stronger doses,

treatment. He consulted all the renowned and some unknown physicians, but could never find any harmony in their opinions. He always wrote down in a large folio-volume the name of the doctor with the number: there were 477; the names and nature they gave to the complaint: they amounted to 515 different opinions as the most important; there were 892 different prescriptions with 2097 different drugs. After some hesitation he agreed with the proposal of his guest to write to 55 homœopathic physicians in different places and countries, and to send an exact account of his complaint to each of them. *Twenty-two* were of the same opinion both respecting the disease as well as the proposed treatment, and all the twenty-two recommended the *same* medicament. The nobleman, very much satisfied with such a result, addressed himself to the nearest for his treatment, and was in a proportionally short time completely cured.

and to repeat them more frequently. It is impossible to obtain a true and radical cure by such a method ; all that it is capable of producing is a more or less long palliation, but *always at the expense of health and life*. It is very prejudicial in chronic complaints, wherein the poor patient fancies from some days' palliation to be in the very way of complete recovery and ascribes the following aggravation to a natural increase of his disease. He may, however, be sure, that he will never recover in that way, but lead a lingering life up to his last hour.

According to this method, the physician gives, for instance, *opium* as a remedy for *every kind of pain*, because this drug rapidly stuns the sensibility ; he gives it for *diarrhœa*, because it quickly stops the vermicular motion of the bowels ; for *want of sleep*, because it produces stunning and heavy drowsiness. But what are the consequences ? As soon as the effect of the physik is over, the pain begins again, but it is more violent ; the diarrhœa returns and is more obstinate ; the want of sleep comes back, and to produce the same effect over again, stronger doses are required. — He gives *purgatives* to patients who suffer from *constipation* ; he makes a *scalded or burnt part* to be put into *cold water* (the pain is over in a very short time) ; he puts the sick, who complain of *shivering and want of warmth* into *hot baths* ; he makes *the weak* drink *wine*, which vivifies him quickly ; but mark the consequences : the constipation becomes more obstinate and requires greater and more frequent doses and stronger drugs ; the burnt part, some time after taking it out of the water, suffers the most violent pains and inclines to gangrene ; the patient feels some time after the bath colder than before ; after the transient exciting effect of wine, the sick person feels

weaker than ever. *Coffee* is efficacious against *inclination to sleep*, as long as its exciting effect lasts; it renders people gay in the morning, who are gloomy at night; wine produces an unnatural degree of gayety, but as soon as this effect is over, sadness and melancholy ensues. To reproduce the former state of the mind, they take wine again, but gradually they are obliged to do so in greater quantities and undermine thus their constitution. Drunkards gain their vice in that way. It is the same with *hot spices* for a *weak stomach*, with *sternutatories* for an *inveterate cold*, with *electricity and galvanism* for *paralysis*, with *bleedings* for *congestions towards the head* and so forth. By means of these few instances, the reader can easily appreciate the value of the rule “*Contraria contrariis curantur.*”

The whole practical medicine presents three principal points: 1. *the object of curing or the disease* (pathology), 2. *the means of curing* (materia medica), and 3. *the method of employing the latter for the cure of the former* (therapeutic).

Now after proving that there exists in allœopathy no supreme principle or a false one to rule the practice of the physician, let us see how this doctrine considers the object of cure, the *disease*.

“To cure a disease rationally, says allœopathy, we ought above all to know *the final cause of its manifestation by symptoms, its nature, its essence*, in other terms: the internal invisible changes which cause it to appear such as we observe it. This is the first and principal indication for a rational and scientific use of the means of curing.”

In all the different systems of medicine, which have been so abundantly produced, the explanation of the

essence of the diseases has always been one of those points, to which the greatest attention has been paid. This internal cause has at one time been imagined to be a fire; at another a dryness, humidity, stiffness or relaxation of fibres, a fermentation of the humours, a troubled equilibrium between the fluids and the solids, a superabundance or want of the phlogistic principle, excess of bile, which penetrates the blood, inflammation, obstruction of the vessels, a superfluity of blood, a want or abundance of oxygen, hydrogen, azot or carbon in the humours, an exaltation or depression of the arterial, venous or capillary system, a disharmony between the sensible, irritable and reproductive sphere, or irritation and inflammation of the stomach and intestines, etc.

Very fine words indeed! but let us consult common sense a little : it is *possible* to know all that, can we human beings have any clear and sure insight into the secret working of nature? “ No mortal being, says the great *Haller*, can penetrate into the secrets of nature. ” Have we any knowledge of the essence of life, do we know how a man grows up, are we acquainted with the secrets of generation, do we know the internal process which causes a plant to rise from a grain, to produce a stem, branches, leaves, flowers, fruits, seeds, which again contain the elements of an infinite number of the same species; finally, do we know the least thing in the world in its essence, the final cause of its existence, are we not forced to content ourselves with knowing nature such as it is presented to our senses? Is it not therefore a vain pretention, and to call it by its real name, a sort of quackery, when medical man wish to seem to penetrate into the nature of diseases? Is that not a deep mystery concealed from human eyes, which no mortal is permitted to unveil?

Fortunately for them who practise that doctrine, the sick use to believe those to be the most skilful physicians, who with a great volubility of tongue explain to them in high-sounding technical terms the fancied nature of their complaint (1)! Fortunately for them the whole science is kept so deep a secret from the public, that it is difficult to summon it before the tribunal of common sense! Are not those fine reasonings, those sublime theories contra-

(1) How often do our modern Æsculapius remind us of the part of *Sganarelle* in Molière's comedy. « Je tiens, says he, when explaining the nature of dumbness, que cet empêchement de l'action de sa langue est causé par de certaines humeurs qu'entre nous, savants, nous appelons humeurs peccantes : peccantes, c'est-à-dire..... humeurs peccantes ; d'autant que les vapeurs formées par les exhalaisons des influences qui s'élèvent dans la région des maladies, venant... pour ainsi dire... à... Entendez-vous le latin ? *Lubricias arcithuram cathalamus*, singulariter, nominativo, hæc musa, la muse. Bonus, bona, bonum. Deus sanctus, est-ne oratio latinus ? Etiam, puis ; quare, pourquoi ? Quia substantivo et adjectivum concordat in generi, numerum et casus. Or, ces vapeurs dont je vous parle venant à passer du côté gauche, où est le foie, au côté droit, où est le cœur, il se trouve que le poumon, que nous appelons en latin *armyan*, ayant communication avec le cerveau, que nous appelons en grec *nasmus*, par le moyen de la veine cave, que nous appelons en hébreu *cubile*, rencontre en son chemin lesdites vapeurs, qui emplissent les ventricules de l'omoplate ; et parce que lesdites vapeurs, comprenez bien ce raisonnement, je vous prie, et parce que lesdites vapeurs ont certaine malignité, qui est causée par l'âcreté des humeurs engendrées dans la concavité du diaphragme, il arrive que ces vapeurs... *Ossabundus, nequius, nequie potarinum, quipsa milus*. Voilà justement ce qui fait que votre fille est muette ! » In general, I should advise my readers to peruse Molière's comedies in order to have a correct notion of the usual practice of our days. Saignare, purgare, clysterisare, emetic, opium, and resaignare, repurgare, reclysterisare, emetic and opium again, is also the devise of our common medical practice.

dicted every day by practice and by dissections, “that pleasure of physicians to dig up the cold habitations of death (1)?”

Reil himself, one of the greatest authorities in allœopathy, says, in speaking of diseases: “We perceive their external causes (and even these not always) and their last perceptible effects, namely the *symptoms*. But we have no insight into what lies there in the midst, of the changes that happen in the body from the first moment of the influence of the cause till up to the manifestation of the symptoms. It is evident from the history of opinions which have always been changed on the nature of fevers (acute disorders), that *we are ignorant of the nature of fevers and that their treatment is nothing but a merely empirical one* (2).” Unfortunate art, in which so obvious a truth is not yet acknowledged! Think of cholera! Poor sick people have thus no other chance than to be treated quite empirically or according to an absolutely unknown indication!

Choulant (3), a distinguished professor of medicine of the academy of Dresden, says: “This uncertainty (in medicine) is the consequence of an over-estimation of our intellectual abilities, by which we not only pretend to know, what is impossible to be known, the internal proceedings in diseases, but we also establish this point con-

(1) When a lady once said to the famous physician *Petit*: “He who is as great an anatomist as you, can surely cure every disease? You are mistaken, he answered; it happens with the physicians as with the valets of Paris: they know every street, but they are ignorant of what is done in the houses.”

(2) *Fieberlehre*, § 4.

(3) *Neue Zeitschrift für Natur-und Heilkunde*, I, 2, 315.

cealed from our eyes, as the basis of our medical theories. We know nothing of diseases but their occasional causes and their symptoms; their internal, final cause is no more evident than the cause of life itself, and a rational practitioner should not care about the final cause. ”

Homœopathy, on the contrary, which always endeavours to banish erroneous and fallacious theories, and to establish medicine upon clear and fixed principles, rejects such a hypothetical and arbitrary indication, and regards as the only possible object of curing the clearly perceptible side of the diseases, namely *the totality of the symptoms*.

Allœopathy, of course, regards also the symptoms of the disease, but for what purpose? Partly to form an opinion on its nature and essence, partly to baptize it with a *name*. An indication deriving from the symptoms is too unscientific and stigmatised with the contemptuous epithet of symptomatical cure!

As to baptizing diseases with names, it can, of course, be considered as one of the most prejudicial habits, that ever have been introduced into medicine. Those names are the cloaks of negligence, idleness, ignorance and absurd treatment of diseases. It is certainly very commodious to comprise under one name a great many entirely different diseases without the trouble of scrupulously particularizing each of them. Has nature in general created classes or individuals, and do there exist in nature classes of diseases or individual diseases? Is not every disorder a quite individual one according to the age, sex, constitution, temperament, character, occasional causes and so forth? As there are no two men who resemble each other in every respect, so there are no two diseases which are quite the same; they are always modified by the indi-

vidualities of the patient and by other circumstances. Does common sense not show, that therefore every disease ought to be treated as belonging to such and such an individual? Allœopathy however does not care about such an exactness. Every disease ought first to be gifted with a name, before the treatment can begin (1), and the latter is not directed by the individual character of the complaint, but by its name. There exists for every disease of such and such a name a certain method of curing, and as soon as the doctor has heard the name of the complaint, he already knows the prescription. “The classification of the diseases in genera and species, says professor *Choulant* (2), such as the naturalists want in their science, has never been but pernicious. It is extolled as order and it is the greatest confusion, it separates what is narrowly connected, and unites what is heterogeneous, it is said to be necessary for rational practice and its names lead to the most irrational routine.” This point needs not be pursued any further; every body of common sense conceives its absurdity.

As to some other points of allœopathic pathology, which are incompatible with common sense, for example the division of diseases into general and local, medicinal

(1) A famous allœopathic physician, director of an hospital, examined in presence of his pupils a patient who was just brought in. The examination being over, he said: The symptoms are so complicated, that it is impossible to give a name to the complaint; the reason is that the disease is not yet formed; it will be so to morrow. Therefore nothing can yet be done to day. — The disease was indeed formed during the night as perfectly as possible, for the poor patient died before day-break! What fine results of rational medicine!

Schweikert's Journal, 1, 197.

(2) L. c.

and chirurgical, I shall find in another place a better opportunity for refuting them.

Let us now consider the second chief-point of allœopathic practical medicine, that discipline, which includes the *means of curing diseases*, commonly called *materia medica*. To characterize it in gen ral terms, I adduce the assertion of a distinguished allœopathist on this discipline. *Girtanner* says (1) : “ Our *materia medica* is no other thing, than an exact collection of fallacious observations, which the physicians have made at all times. There are among them some right ones, based upon experience, but who would lose his time by searching these few bits of gold in that immense muckheap which physicians have collected for these two thousand years. ”

This remark is as true as it is impartial. Allœopathy knows of the effects of medicaments nothing more than the most rude they produce on the human body; it knows what drugs purge, increase the secretion of urine, produce vomitings, perspiration, etc.; it knows also, thanks to time and chance, some specifics, such as mercury for the cure of syphilis, quinquina for intermittent fevers (produced by marshy air), arnica for contusions and bruises; but that is nearly all. The whole remainder of the allœopathic *materia medica* is false, hypothetical, uncertain, imaginary, chimerical (2).

(1) *Brown's System*, vol. 2, pag. 600.

(2) For those of the readers, who know the latin, I quote the words of *Friedrich Hoffman*, one of the most distinguished and most celebrated physicians of the eighteenth century (*Medicina rationalis*, tom. III, s. II, c. 3, § 1) : “ Quo magis in artis exercitio utile est *veras et non fictas medicamentorum* (pro tam diversa corporum et morborum ratione) *vires intimius nosse*, eo magis utique dolendum, imo mirandum est, quod si dicere licet, quod res

Dr Joerg, a famous allœopathic professor and adversary of homœopathy, convinced of the uncertainty of the usual *materia medica*, resolved some years ago to make regular experiments on the effects of medicaments, and he owns that he was astonished to observe *that no one of the tried substances produced such effects, as are taught by the materia medica*. He calls that discipline a medical romance.

But how is it possible that a discipline for the improvement of which the physicians of all periods have laboured, can still be in such a miserable backward state? The answer is again : because there is no law, no principle, nor any thing else to guide the steps of the physician in inquiring into the effects of medicaments, to bring unity into the method of observation, to lay a sure and true basis, upon which improvements go on rapidly. The same arbitrary proceeding, the same anarchy as we have observed with respect to the opinions on the diseases, we meet with in the allœopathic *materia medica*. Its imperfection and uncertainty can not be pointed out in a better way, than by laying open how this discipline has become what it is at present.

Its first and most general source was and is *the use of medicaments in diseases*. But can proper and sure observations be possibly made, and a true and clear knowledge of the real effects of medicaments acquired in that way? Impossible ! When medicaments are tried in diseases, the symptoms, the latter produce, are confound-

est, perpauca sint remedia quorum virtutes et operationes certæ ac recte perspectæ, sed pleræque spem atque expectationem curantis frustrentur, quia veræ pharmacorum facultates in Democriti quasi puteo adhuc latitent ! Perpauca certe supersunt quæ fidæ et expertæ virtutis, plurima vero infida, suspecta, fallacia, ficta. »

ed with those of the former and it is a most difficult matter to distinguish what symptoms belong to the malady and what are the effects of the medicaments.

Then common sense says, that to know the effects of any curing-substance it ought to be employed *alone* without mixing it with any other, which must also produce its effects; that a mixture of medicaments is a new production, which necessarily presents a different result from that of a remedy, when employed alone. But how many physicians can be found who like to write simple prescriptions? Does not there exist in allœopathy a peculiar discipline (*ars formulas medicas concinnandi*) which teaches how medicines are to be mingled together, is not every young physician, who aspires to the title of a doctor of medicine, obliged to prove that he knows how to write complicated prescriptions? There have sometimes been physicians who boasted of giving simple medicaments, but how did they? The one (1) cured a suppuration of the lungs by *water-fennel* and used in the same time *senega*, *tussilago*, *Iceland moss*; he then proclaims *water-fennel* to be a spëcific for the cure of the suppuration of the lûngs! Another (2) cured a florid pulmonary consumption by *coalpowder* and employed at the same time *aconite* (a most powerful substance); he then proclaims *coalpowder* to be a specific for pulmonary consumption. It is a shame that learned men can publish such absurdities. Is there any other difference from the usual trials than that the different medicaments were not mixed in *one* prescription? It is indeed difficult to conceive how rational men can disavow so plain a matter, and

(1) Hufeland's Journal, 1813, 110.

(2) Ibid., 1813, März.

as if by instinct continue to follow for some thousands of years a method, which common sense proves at once to be absurd. How in the world is it possible to know in that way the true powers of the medicaments, how can any thing else result but a heap of confused, incomplete, contradictory observations? Does such a thing deserve the name of a *materia medica*?

What increases this unavoidable confusion in a high degree is the following point: when a physician has perchance observed any good effect of a new remedy in a disease, which pathology is pleased to baptize with such and such a *name*, some hundreds of medical journals are at his disposal to circulate that observation over the whole civilized world, to invite millions of brother-physicians to make a trial of the same remedy in a disease of the same name. Now, if it is by itself unreasonable to employ a medicament against the name of a disease, instead of adapting it to the peculiarities of the individual complaint (for in nature we do not meet with names, but individuals) the thing is however infinitely worse, if unfortunately the recommended novelty comes into fashion (for alloëopathy like dress has its fashions); then the use of that remedy is not limited to the disease for which it was originally recommended, but, like a panacea, it shall cure every thing which was till then incurable. When *iodine*, for example, was *à la mode*, all chronic diseases, alloëopathy being so powerless against them, were to be cured by iodine; but who does not know that millions have lost their health and life by this violent substance. Physicians speak of it themselves (1), an immense number

(1) Hufeland's Journal, 1814 and 1831.

of persons who drag on their ruined constitution, attest it, but how much more would be known if those who sleep in the graves could revive, and reveal what is buried with them! After so many experiments, do physicians know at present the real powers and effects of iodine; do they know after so many years in what cases iodine can be useful and in what other cases it must be prejudicial? Not at all. As with all the other medicaments they know the effects of iodine but superficially; and its use in diseases is never more than an essay. When prussic acid was *à la mode* numberless sick persons have become its victims (1). It should therefore be supposed that physicians at present know the whole effect of prussic acid. But they do so no more than that of iodine. More than ten years ago *calomel* was *à la mode*, as it is still now a days in England, and a skilful physician wrote at that time: “Are not thousands of men devoted to death in the present day by mercury? Go to the apothecaries’ shops, look over the medical prescriptions, and you will find nine out of ten, wherein calomel is prescribed. What a succeeding generation have we to expect? We shall see children born with caries. Physicians who find their only refuge in calomel may absolutely be considered as privileged murderers.” Dr *Waitz*, a highly esteemed alloëopathic physician, says (2) · “We observe the unfortunate results of the curing methods of the blind adherents of *Johnson* and of *Broussais* in the East-Indias. The former consider calomel as an universal remedy for the fevers which reign in that country and for the most part of other diseases. That fury goes so far as to reject all other remedies, in

(1) Hufeland's Journal, 1823.

(2) Horn's Archiv. 1830.

order to dispute with each other the glory of prescribing the largest doses of calomel. I remember a case, that a physician, who held a high rank at Java, pushed it so far as to make calomel be taken on bread and butter.” (Who can imagine that we are living in the nineteenth century!) After so long an experience they certainly know all the effects that calomel is capable of producing in the human body? Would to God it were so! The immense mischief that the physicians cause to mankind by their ignorance of the powers of this medicament, would be a great deal diminished. But unfortunately they know the effects of calomel just as much as of every other medicament!

The second source that alloëopathy searches to draw the knowledge of the virtues of medicaments from, is *chymistry*. When the zoo-and phyto-chymistry began to be cultivated, they fancied they had discovered the real means of knowing the powers of the medicaments. But chymistry works with and upon dead substances, and cannot in any way explain the virtual (dynamical) effects of medicaments upon the living organism. Or is perhaps the human frame, and the stomach particularly, a chymical vessel, wherein the process is the same as in the laboratory of the chymist? That calomel *consists* of six to eight parts of quick-silver and one part of muriatic acid, united by sublimation, that it becomes black, when rubbed with limewater, chymistry can know that. But if calomel *produces in the human body* salivation with a specific smell and so forth, chymistry can never know it.

Chymistry proves that the leaves of *belladonna* are of nearly the same chymical composition *as colewort* and some other vegetables. Now if the chymical composition is the criterion of the effects of the medicaments, the leaves of

belladonna are as innocent as colewort, or colewort as poisonous as the leaves of belladonna. The ridiculousness of such an undertaking as to know the dynamical or virtual powers of medicaments through the channel of chymistry is evident!

A third source to which a great deal of the alloëopathic *materia medica* owes its origin, are the *sensible* qualities of medicaments. Not to mention the folly of some ancient physicians to recognise the powers of medicaments by their form and colour (as *chelidonium* and *curcuma* for the cure of jaundice and other bilious complaints, because their juice is yellow; the flowers of *hypericum perforatum* for hemorrhages and wounds, because they contain a red juice; *scrophularia nodosa* for hemorrhoids, because its flowers are knotty, etc.), we confine ourselves to what modern physicians take as a criterion of the healing-powers of medicaments, namely *taste* and *smell*.

The different vegetables of a bitter taste shall have the same virtues, because they are bitter, and the bitter taste shall also be the proof of the tonic and stomachic powers of medicaments. What a principle! Then the *drastic colocynthis*, the *seaonion*, the *poisonous agaric* and *angustura*, *waterhemp saponaria*, *lupina*, *lactuca virosa*, *prussic acid*, the *bohon-upas poison* of the savages in America, have the same right to be placed among the tonic and stomachic medicaments. What a *materia medica*! Is it not a crime to base the treatment of diseases upon such absurd falsities?

In the same way an infinity of different plants of various smell are comprised under the name of *aromatics*, and all honoured with the attribute of nearly the same powers; they are asserted to *augment the vigour and to strengthen*

the nerves, etc. But how can the most imperfect and the most deceitful of the organs of sense of cultivated men be sufficient to judge the dynamical (virtual) powers of medicaments, though all our senses together are incapable of affording the slightest disclosure about this point? Or shall *angelica*, *mint*, *arnica*, *sassafras*, *serpentaria*, *chamomile*, *coriander*, etc., have all the same effects, only because the olfactory nerves of a materia medica professor discover in them an aromatic smell? Look at the materia medica of *Hahnemann* and you may easily conceive the *immense difference* which exists between the effects of the different aromatic medicaments!

A fourth source of alloëopathic materia medica, a source, which ought to be considered as the origin of a great deal of this discipline, has been (who can believe it!) *fiction* and *conjecture*.

Already seventeen hundred years ago has *Dioscorides* said: such and such a medicament is resolvent, aperient, antispasmodic, anodyne, provoking perspiration, urine, menses, etc. His followers, one after the other down to our time, have confidently and without the least distrust adopted these conjectural effects, which *Dioscorides* was pleased to attribute to the different medicaments. Is it conceivable that learned men could, during seventeen hundred years, walk one after the other like sheep and copy one after the other the same conjectures, without doubting, that there might possibly be any error or intentional deceit? It has been a sufficient proof to them when a medicament recommended as producing perspiration, urine, menses, etc., *seemed* to have *once* and *under peculiar circumstances* such an effect, and then they have proclaimed it to have *certainly* and *generally* this effect. With the same right a regular thief might be called an

honest man, because he did not rob at one time, when he had an opportunity; or a liar might claim the name of a veridical and truth-loving man, because he did not lie in some cases! These materia medica-writers did moreover not consider, that they were not in the habit of giving the substance in question *alone*, but almost always mingled with other drugs. How could they know, that it was just the respective one, which produced the effect? Ay, say they, this drug is the *basis*, the chief-medicament in the prescription; the others are only *auxiliary* (adjuvantia), *correcting* (corrigenia), the *vehicle* (excipients) etc.; all that as the doctor orders. No doubt that the effect of the physic must be clearly known! Could it be more absurd if any body would publish, that he had discovered in the following way an excellent *nutritive* in common *kitchen-salt*; he had given it to a starving man, who was cured in a very short time. The *kitchen-salt* had been the *basis* in the nutritive prescription; then *hot water* the *excipients*, a *good morcel of butter* the *corrigenia*, a *pound of bread* cut into little pieces the *adjuvans*. The famished man took this mixture and soon recovered. *Ergo: kitchen-salt is an excellent nutritive!*

That may be sufficient about the sources of the allœopathic materia-medica, that discipline, which is the most important in practical medicine. The brief result is, that allœopathy, except three or four specifics, knows a mere nothing about the real and true effects of medicaments, and that the use of the latter cannot be based but upon the rudest empiricism. Thus allœopathy, as it has been remarked, considers diseases in a false point of view; it is ignorant of the powers of the means of curing: *what a practice must be the result?*

After considering the two first points of allœopathic

practical medicine, namely the object and the means of curing, it remains still to follow that doctrine in its practice (*therapeutic*). Combating against an enemy nearly unknown, and with arms, of the force and proper use of which it is ignorant, where is the security, this doctrine can offer to the sick? Can that whole practice be any other thing, than a groping along in darkness, a continual trying of experiments? He who takes a true interest in the sufferings of his fellow-creatures is seized with horror, when thinking of all the absurdities and dangers of allœopathic practice.

Peter Frank(1), one of the most celebrated allœopathic practitioners, says: “ The medical police is limited to public affairs and directed against contagion, epidemic diseases, quacks, etc; but it does not consider that thousands are slaughtered in the quiet sick-room. Governments should resolve once for all either to banish all the medical men and their art, or take proper measures that the life of people be safer than it is at present, where they look far less after the practice of this so easily dangerous art and the murders committed by physicians and quacks, than after regularity in the body of the lowest trade.”

“ The abuse (2) that the *servum pecus* of common doctors (their number is legions!) make with unheard of insolence of medicaments, of the effects of which they are quite ignorant, for the cure of diseases, the form of which they rarely, and the nature of which they never know — this abuse is indeed more dreadful than any thing else. It is an incontestable truth, that by far more men die from the officiousness of physicians than are saved by them.”

(1) *Syst. der mediz. Polizei.* I, p. 6.

(2) *Heidelberger Klinische Annalen*, vol. V, 3.

Kieser (1) says: "In most cases the old proverb is true, that the remedy is worse than the evil, and the doctor more dangerous than the disease. The history of medicine confirms it; every particular method and system has made a greater number of victims, than the most contagious epidemics and the longest wars. With the present state of medicine in Germany and the neighbouring countries, sick people ought to be advised to avoid the physicians as much as the most dangerous poisons." "I know very well, says *the Voice of an old Practitioner* (2), that perhaps more than seven tenths of mankind die not from diseases, but from unseasonable and too much medicine."

Krüger-Hansen (3) says: "Medicine, as it has hitherto been practised, is nothing but a plague for mankind; it has carried off to the other world more victims than all the murderous wars have ever done; and it often seems to be a means of preventing over-population rather than an art of saving the lives of men."

"It has always seemed to myself the most inconceivable thing, says Dr. *Forth* (4)', how people can still have any confidence in medicine and physicians! This extraordinary fact is but explicable by the indolence with which they look at this destructive art; were it not for that, they could not fail to see, that practical medicine is nothing but a subtle imposture, and physicians either impostors or ignorant men. A monarch who would free his kingdom from the pestiferous set of physicians and apothecaries, and

(1) *System der Medizin*.

(2) *Allgem. Anzeiger d. Deutschen*, 1833, 235,

(3) *Brillenlose Reflexionen etc.*, p. 18.

(4) *Rhapsodien über Medizin*, p. 37.

entirely interdict the practice of medicine, would deserve to be placed aside the most celebrated characters, who have ever done some extensive benefit to mankind. I think there is scarcely a more dishonest trade imaginable than the practice of medicine in its present state.’

When old and celebrated allœopathic practitioners speak in such a manner, the chances for the sick are indeed not very consolatory with allœopathy !

Let us now as briefly as possible consider some particulars of allœopathic practice, and begin by looking at one of the most disastrous points.

Every body knows that *bleeding* by lancet, leeches and other methods, is one of the most favoured curing means of allœopathy. This practice which is as ancient as it is pernicious, has nearly twenty years ago been proclaimed in France to be the principal means of curing diseases. From that country it has been spread over the whole civilized world, and really pushed to absurdity, it has made, of course, a greater ravage among people in Europe, than cholera in an equal space of time, since its appearance on that part of the earth. “Wheresoever we look around us, says Krüger-Hansen, we observe, that physicians are sworn enemies of the most vital fluid in the body, and one might rather think, that the real aim of our medicine is artificially to separate the soul from the body as early as possible. In the hospitals of Paris there are six millions (!) of leeches yearly applied, and about 200,000 pounds of human blood shed by the lancet. In the national hospital of Galata, where there are commonly 60 to 100 patients, 50 to 60 bloodlettings are daily practised, and 800 to 1500 leeches applied. Every attentive observer of nature must be since a long time convinced of the life-exstinguishing effect of bleeding. Unfortunately the physicians,

who are accustomed to staining themselves with human blood, are not so. As this subject, so nearly connected with human life, can never be treated of enough, I shall adduce a case, though it would be an easy matter to allege some hundreds of a similar character. A vigorous woman, who had never been treated by a physician, paid a visit to her sick daughter in the country. At dinner she narrated to the doctor who attended her daughter, that she felt sometimes, when lying in bed, a sort of oppression in the chest, that she was however quite well during the day. The doctor, discovering that she had never been bled, promised her, very soon to cure her complaint, if she consented to be bled. Notwithstanding the representations of her children and trusting to the assertions of the doctor, she presented her arm to the lancet. Three cups of blood were hardly drawn, when she became pale, cold, giddy, began to vomit and must be put to bed. All possible means were administered against this accident, but the poor woman expired in three hours after. This instance, I think, is a sufficient proof that bleeding sometimes extinguishes life more rapidly than any of those poisons that are kept in the privileged kitchens of death."

Thousands of individuals are taken off every year by pulmonary consumption, consumptive and nervous fevers, dropsy, chronic nervous complaints, alienation of the mind and an immense number of other chronic diseases, who owe their death only to the lancet and leeches. But how can it be otherwise? Is blood so useless a thing, of such slight value as the alloëopathists seem to believe? Is not the mass of blood an organism in the organism, which cannot be hurt without compromising health and life by a great many consecutive accidents that the physicians does not think of, when taking up the lancet? Is not blood al-

most identical with life itself; does not every child know that the loss of the blood causes the loss of life with every animal, and that the strength diminishes proportionably to the loss of blood? *Bleeding, in whatever case, is nothing more than a palliative, but it is the most dangerous one imaginable.* “Notre corps ne pardonne jamais une saignée,” says a very rational french author. No doubt that in many cases bleeding affords a momentaneous relief and *seems* to be a direct curing-means; but people do not consider that in such complaints this violent palliative interrupts and deranges the natural course of the disease and thus usually prevents their radical and complete cure; that it is in most cases the very cause of ensuing chronic inflammation, obduracy, suppuration, etc. It makes chronic diseases, after a short palliative relief more and more complicated, and is required at shorter and shorter intervals. How many persons do we meet with daily, who suffer, since the moment of a bloodletting from weak eyes, deafness, paralysis, loss of their intellectual faculties, trembling of the head, of the limbs, general weakness, etc. etc. When blood seems to be too much accumulated in any organ, or when it is in agitation, why do they not equalize and calm the circulation by virtual means as homœopathy does? *Does homœopathy ever shed a drop of blood in any congestion, in any fever, in any inflammation? Does it take from the patients their strength by blood-lettings, leeches and so forth, to prepare them for a long, laborious and dangerous convalescence? Does it ever change inflammatory diseases into nervous and consumptive complaints as is daily the case in allopathy?*

It is one of the most unfortunate prejudices, that are rooted in the heads of physicians and unprofessional people,

to think, that bleeding is an indispensable thing. I am deeply persuaded that any disease, of whatsoever description it may be, is much more speedily and completely cured without than with bleeding! In acute diseases, such as congestions, fevers, inflammations, where alone bleeding might possibly be of use, the instinct alone of nature is so just with patients, whose strength is not yet exhausted by age or some other cause, that it gradually leads the disease from the beginning through its highest violence to a good end. In cases, which prove fatal in this way, death would certainly not be prevented, but only accelerated by bleeding.

« Since a space of thirty years, says *Krüger-Hansen* (1), I have acquired the firm conviction, that any kind of bleeding is as unnecessary for the fortunate termination of all acute disorders as any kind of evacuants; that on the contrary, both are usually the cause of the most simple and insignificant disorders being increased and becoming dangerous. It is a pernicious error of physicians to see in all disorders that occur suddenly and violently, inflammation in the background, and to imagine that they can be *cured* by bleeding. They seem to fancy that the blood is a sort of poison, which should be drawn out of the body by all possible ways, as soon as a disorder *seems* to exhibit an inflammatory character; legions of sick persons have been sacrificed to this erroneous opinion, who, without such a treatment, would have preserved their health and life. But as this proceeding has been preached from all medical chairs for hundreds of years, it remains the order of the day in practice; and it does so not only in those diseases wherein the activity of the life-process is exalted, but

(1) *Brillenlose Reflexionen* etc. p. 19 and 5.

even in those wherein it is so much suppressed as to produce asphyxy, apoplexy, etc. One seldom hears of a person, who has died from apoplexy and has not been bled; the physicians say, that the patient died *notwithstanding* this means, though they should say *by this means*! Did the public know how much nonsense has been written on apoplexy, and how many persons have fallen victims of this perverse treatment, they would never call a physician on such occasions." Physicians, to conceal the poverty of their art and to veil the mischief they cause by bleeding, always persuade people of its necessity, and reckon it a merit of their own, if a patient recovers after bleeding, instead of wondering at a person's escaping death notwithstanding bleeding.

Though the author of physiological medicine has himself acknowledged this long time back, that he has gone too far, a great many of his disciples, however, continue to practise this murderous system in all its extent. They use to begin the treatment of every disease by bleeding, without any other motive, than that the physician considers it proper time to examine the complaint only after the first evacuation of blood. The countries where this method is still the most prevalent are France and Italy. People, who suffer from pulmonary consumption and go to Italy in order to recover health by the climate, may be sure, that the benefit of the latter is entirely destroyed by the cannibal illtreatment of Æsculapius's disciples in that country. I never observed so rapid a course of that disease as in Italy, where slight irritations of the organs of respiration are frequent, and are commonly got over without any medical assistance; but consult a physician of the country, and you will be repeatedly bled! I there knew an old surgeon, who had three tall, healthy sons; he read about the eminent benefit

of bleeding and began to bleed his sons once *every week*, in order to correct their vicious blood. The poor victims becoming at length sick, the father thought bleeding the more urgent. By this barbarous method these poor creatures became in six or eight months consumptive, and finally expired one after the other under the lancet of their father. When I said to him, that, in my opinion, his sons died in consequence of that unreasonable bleeding, he replied, that on the contrary his sons would have been saved, if he had bled them more frequently in the beginning !

If a father can murder his sons in favour of his prejudices, how will he act towards patients who are not connected with him by the tenderest bounds of nature ? — It is really disgusting to read in the annals of medicine the efforts that physicians make to resemble butchers and executioners, and to show to the world of what heroic spirit they are capable with the lancet in their hand ! A greek physician wrote to Maurocordato : “ Ibrahim-Pasha has not here killed so great a number of people as the system of Broussais, and this system kills more men in Constantinople than all diseases could ever have done.”

But why then is allœopathy so fond of vampyrism ; what are the indications of the *rational* (!) medicine for shedding such an enormous quantity of human blood ?

“ First, say the allœopathists, we bleed where there is a *superabundance* of blood (plethora).” I do not perhaps know any term in medicine which seems so irrational. Has bountiful providence ever given *one drop of blood* too much to any living organism, and can ever one drop too much circulate in the veins ? Where is the criterion of the absurd assertion of allœopathy ? When we feel the pulse of a patient one hour before the shivering, preceding pleu-

resy, and alloëopathy two hours after, when the heat comes on, pretends that there exists an extreme plethora, which absolutely requires repeated bleedings, we only ask whence in so short a space of time have the arteries taken the enormous quantity of some pounds of blood more, than they contained two hours before? Is not the real cause of that apparent superabundance of blood a dynamical irritation in the circulatory system, which requires also dynamical remedies; can a mechanical evacuation of blood radically cure such an immaterial change? And is not, moreover, the natural course of the acute complaint interrupted, the patient weakened, the force of nature necessary to overcome the evil radically, taken off; are patients not exposed to chronic diseases of whatsoever description by that unreasonable bleeding? In chronic disorders in general and particularly in those where a superfluity of blood is pretended by alloëopathy to exist, as for instance with persons, who suffer from congestion of blood towards the head and who commonly provoke it by an inconvenient manner of living, bleeding is a most dangerous thing. It is, as I said above, a mere palliative, and as with the continued use of all palliatives, it must be repeated in a short time and be more abundant. The final consequences are apoplexy, gout, dropsy, paralysis, etc. It is the same thing with the pretended topical plethora in local inflammations, where a host of leeches must operate against the enemy. How often do we observe the prejudicial consequences of such a curing method: weakness, paralysis, obduracy, chronic inflammation, suppuration and other melancholy accidents of the part thus treated! I know a lady, to whose right hand, suffering one day from inflammation, the doctor applied ten leeches; the inflammation ceased after six days (!) and the hand was para-

lysed. It is now withered, dry, almost incapable of any motion. A Russian gentleman, to whose head twelve leeches were applied for giddiness, from that very moment lost his memory. Such examples are innumerable, and every person confidently submitting to the application of leeches, has the chance of similar consequences! One or two homœopathic doses of *aconite* or *belladonna* would in both the above cases have performed a speedy, mild and durable cure, *without shedding one drop of blood*.

“We bleed in *inflammations* and *inflammatory fevers*”, say the alloëopathists. The pulse and the grey skin on the surface of the blood are our guides; as long as the former indicates the fever to be inflammatory and the latter continues to exist, we let blood.” What a vague, uncertain and unfortunate indication! It is a well known fact, that often the more blood that is drawn, the more agitated becomes the circulation up to a certain degree, where the pulse becomes suddenly little, contracted, weak, nervous! The patient has then, *thanks to bleeding*, a nervous and threefold dangerous fever. Is it so difficult to conceive the simplest thing in the world, that the whole inflammatory disease is a dynamical irritation, which has provoked the tumult in the arterial system? As to the inflammatory surface of the blood, what an uncertain indication for bleeding! This skin is by no means a sure symptom of inflammation, for we observe it on blood, which is not as all inflamed, and the blood of people, who live upon high mountains, such as the Tyroleans, Swiss, Scotch etc., commonly exhibits this grey skin. Are there healthier people in the world than those mountaineers (1)?

(1) The famous professor *Grossi* of Munich became in the year

Krüger-Hansen (1) says, in criticising the treatment to which three sovereigns who have died lately, were submitted : “Any man of plain sense knows, that every considerable loss of blood is followed by fever, which is usually called traumatic or wound-fever. If for three days the materials, by means of which only the patient is capable of overcoming the hostile attack of the disease, be drawn out of the body, the functions of life must, of course, be rapidly extinguished. Is there any poison that destroys life more surely and rapidly than evacuation of the blood? Perhaps prussic acid and azotic gaz only may be compared with it. Though thousands of experiments prove that persons who are attacked by inflammations, and are bled in order to cure them, become the premature prey of death, this murderous method, however, is still tolerated and protected, nay, it remains the alpha and omega of the physicians. May they who support this vampyrism be induced by the instance of these three princes, that rapidly died under repeated bleeding, no longer to stain their hands

1829 the innocent victim of the error and vampirism of some alloëopathic physicians. In six days they drew from him, though repeatedly fainting, ninety-nine ounces of blood and gorged twenty four leeches on his body. The last day Dr *Fuchs* was not prevented by the weak, interrupted pulse, the involuntary evacuations, and the dying eyes of the victim from bleeding him again; and (oh horror!) *he no more measured the blood, but let it run as long as it could*. Thus the patient expired. But now! He was treated for a pleuresy, and the post-mortem examination clearly showed the diagnostical error: there was no trace of inflammation in those parts!—A poor creature, who steals a few shillings worth, risks being transported or hanged; the doctors murder daily *secundum artem*, but no body thinks of punishing them! O tempora! o mores!

(1) *Brillenlose Reflexionen*, p. 23.

with human blood for the cure of inflammations; may their conscience awake, and may they consider, that blood is the source of life!" And, in another place, he says: "Bleeding is commonly thought indispensable for the cure of internal inflammations, above all of that of the lungs. But I have observed for more than thirty years, in more than a thousand cases, that inflammations of the lungs of whatsoever intensity terminate most successfully without any kind of bleeding. I have the satisfaction of not having lost for many years one single patient in an inflammation of the lungs, etc."

"We bleed, moreover, say the alloëopathists, in hemorrhages, in order to diminish the mass of blood and to give it a better direction; then to reestablish regular natural evacuations of blood, such as menses, hemorrhoids; or as a compensation, when they do not appear. In some cases we bleed frequently and copiously, to accelerate the natural term when the menses entirely cease; in chronic diseases we frequently bleed in order to renovate and correct the blood."— To refute such absurdities would be to abuse the patience of the reader. I only add, that the immense detriment, which is caused by this curing method, is irreparable, that every artificial evacuation of blood is *always* prejudicial in the one or the other way, and that it is *never* necessary. Whenever the circulation is deranged, it ought to be reduced to its normal state by dynamic means, as homœopathy always practises; the human organism is not an hydraulic machine, and these mechanical evacuations are in no way applicable to it. "A demon fond of murder, said *Van Helmont* (1), has taken possession of the medical profes-

(1) *Thomasii* dissert. de jure pharmac civit. Hal. 1697, § 6, c. 3.

sor's-chairs; for a demon alone can recommend bleeding as necessary. ”

An equally prejudicial and murderous practice in allœopathy is *the enormous doses of physic and their frequent repetition*. It is pitiful to see, how coarse and rude an opinion this doctrine entertains of the human constitution, and of its susceptibility for foreign influences. (“ *Much helps much* ” is the principal devise in the standard of allœopathy.) With a temerity that is the more audacious the less they have to fear, the allœopathists prescribe the most violent and most disgusting drugs in enormous doses. But what are the consequences? When, in the most fortunate case, the patient, in spite of those strong doses, repeated at short intervals and often hourly, escapes, owing to a robust constitution, more fatal consequences, the body is at least forced to violent reactions and preserves the life by vomiting, purging, perspiring and other kinds of evacuations. But when the organisation at length becomes too weak to oppose an efficacious resistance, it becomes the prey of *artificial, acute and chronic diseases*. The great doses of medicaments, of the effects of which allœopathy is ignorant, are as well as bleeding the very cause of the death of the greater number of those, who die from acute diseases; they push the curing-power of nature, which is strong and right in acute complaints, so much out of its proper road, that the disease makes a perverse course and is terminated by death, unless the constitution be strong enough, to overcome the disease together with the consequences of an irrational treatment. The most part of acute diseases that are harmless by themselves and from which the patient fairly recovers, if he does nothing at all, are *rendered dangerous* by these absurd doses of powerful medicines.

“ When the patient, says *Krüger-Hansen*, is exhausted by bleeding, tortured and weakened by vomitives, purgatives, sudorifics of every description, by blisterings and so forth, when therefore all has been done that can increase and complicate the disease, but nothing that might lead it to a natural crisis, can we then wonder, that the economy thus subverted shrinks down; do the physicians by such a violent treatment not evidently destroy the healing-force of nature, that inhabits every human body?” In chronic diseases, wherein the reaction of the organism is not as strong as in acute complaints, the body suffers for a long time to be illtreated in that way, but it gradually becomes undermined in a more or less melancholy manner, and usually the patient attributes to a natural increase of his complaint, what merely is the consequence of improper treatment. Look at those many thousands of unfortunate victims, who drag on their miserable existence having their body hideously ruined by large doses of mercury. Shame, eternal shame on such a senseless and unconscientious practice! Think of all the mischief, it produces by means of quinquina, which is applied in enormous doses for every kind of intermittent fevers, though it is only specific for those, which are produced by marshy air. It suppresses the intermittent type and makes the patient believe that he is cured. But he commonly becomes more miserable, than he was with the fever. Pale and yellow, asthmatic, with hard and swollen liver and spleen, without appetite and sleep, weak and lowspirited, often with his legs, face and belly swollen, he quits the doctor, very happy at being still able to escape from his executioner’s hands, because every further alloëopathic prescription for such an artificial disease, would be a signing of his passport for another world.

“ I become every day more convinced, says *Trincks* (1), of the truth of an assertion, which Hahnemann has but lately made, that the production of organic faults, deformities and destructions of organs, is in many cases owing to the abuse of alloëopathic medicaments, a truth, the certainty of which every attentive physician may easily be convinced of.” Daily experience furnishes the clearest and most unequivocal proofs of this assertion. This is particularly the case with the English; the unreasonably large doses of powerful drugs, the english physicians are in the habit of prescribing, are the provoking cause of the most part of the disorganizations, which are nowhere so frequent as in England; and the medical literature of no country is so rich in descriptions of disorganizations as the english. The slightest disposition a patient has to chronic diseases (psora), is provoked by the enormous doses of drugs, and there is no disease more difficult to be cured than those drug-diseases. In many cases it is quite impossible!

“ It will be hardly credible to men of good sense, says *Krüger-Hansen* (2), that *Marcus* in the treatment of the croup of children prescribes up to 400 (!) grains of calomel (3) and rubs besides some drachms of mercurial ointment in the respective parts; that *Eschenmayer* for the same disease never gives less than 50 grains of calomel with 16 grains of sulphur aurantiacum, but sometimes gives so much as 90 to 106 grains of calomel, though he says himself, that if 50 grains do not produce amelioration in 36 hours, the patient is taken off without any doubt. If

(1) Vorrede zu den Auszügen aus *Krüger-Hansen's Curbildern*, p. ix.

(2) Normen für die Behandlung des Croups.

(3) That is no poisoning. — It is a doctor who prescribes it!

that be really the case, one does not conceive, why the doctor still gives 40 to 50 grains more. I fancy he does so from a sentiment of humanity, to spare the patient a long agony. The weakness of our generation, so frequently lamented, is sufficiently explicable from the heroic treatment of physicians. »

Dr *Hildebrand*, professor at the Academy of Vienna, gave to a patient 90 grains of *digitalis*! — The patient died (1). Another took 180 grains (!) of *ipecacuanha* (1) in 32 hours. “ The fellow has not yet sufficiently spewed, said Dr *M...i*, when he dissected him.”

I am seized with horror for medicine, says Dr *Krüger-Hansen* (2), when I think of the following case : A young man of 24, married last summer to a young lady distinguished for beauty and birth, became sick. He lost his senses, was violent, urgently requested to be bled, and as the physician did not consent, he cut himself in the wrist with a razor. When after some lucid intervals the madness returned, the doctor drew a pound and half of blood, applied 40 leeches to the head and gave medicines to produce nausea. It was resolved to transport him from Mecklenburg into a madhouse of Berlin. When he arrived in town, a physician whom the patient had before known was consulted. It was three o'clock in the afternoon ; the doctor prescribed 40 grains of *tartar emetic* (HEAR!) dissolved in three ounces of water. After taking two thirds of the medicine, the patient lay in bed senseless, pale, his head and hands cold, the skin covered with cold viscous perspiration, his pulse hardly perceptible ; he seemed to have nausea, and violently spewed from time to time some frothy

(1) That is no poisoning. — Oh no !

(2) Normen für die Behandlung des Groups.

BOSTON
FEB 23 1923

— 50 —

saliva. He died at six o'clock (having been evidently poisoned by the tartar emetic)."

"When somebody, continues *Krüger-Hansen*, intentionally takes in the space of some hours 26 $\frac{2}{3}$ grains of tartar emetic, this action is considered as a suicide; when a physician gives to a patient 40 grains of this medicament which produces deep ulcers, when rubbed into the skin in the smallest quantity — what name can we find for such a deed? To what danger are the sick thus exposed, who confidently and without any examination take the medicaments prescribed by the doctor! When governments suffer physicians to sport in such a manner with all poisons without any responsibility, then the patients themselves should defend their bodies. I should advise every patient to take the prescribed medicine only after the doctor has taken a certain dose himself, in order to be sure that the latter has been prudent as well in respect to the drugs as to the doses."

Is it not a horror, when the confidence, which families commonly place in their physician, is betrayed in this manner; when the friendship this man enjoys in the family is rewarded by destroying the health of its members or by murdering them imperceptibly and undiscovered? But what can the poor public do? In selecting a physician among the legions of these men, bad is commonly the best of such a choice; one is as dangerous as the other; and on the other hand medicine has been kept so secret from them, that they have not insight enough into it, to resolve quietly, rather to do nothing than to entrust themselves to the ever dangerous alloëopathic hands.

Not satisfied with gorging the patients by *enormous doses* of disgusting drugs, alloëopathy moreover *mixes a great many of them together*, and becomes thus still

more dangerous. Though this practice is not at this time what it was fifty years ago, when no medicine was of any value, if it did not consist of ten, twenty or a hundred different drugs; there are however still a good deal of such medical cooks, and it is a very curious thing indeed to see a simple medical prescription (1). Now if

(1) We read the following remarkable allœopathic prescription in *Schweikert's Journal*:

Rec. Rad. valerian. min., drach. ij.
 Rad. calami arom., drach. ij.
 Cortic. quassia, drach. j.
 Cortic. chinæ flav., drach. ij.
 Herb. menthæ pip., drach. ij.
 Dig. p. quadr. h. c.
 Aquæ comm. fervid., s. q.
 Col. f. e., unc. 1/2.

Adde Extr. belladonn., gr. ij.
 Extr. gentian. rubr., drach. j.
 Extr. millefol., drach. j.
 Extr. centaur. minor., drach. j.
 Extr. angelicæ, drach. j.
 Extr. colomb., scrup. j.
 Spir. muriat. æth., drach. j.
 Tinct. chinæ compos., drach. j.
 Tinct. cortic. aurant., drach. j.
 Tinct. rhei aquos., drach. j.
 Vini mart., drach. j.
 Zinci oxyd. alb., gr. iij.
 Aqua lauroceras, unc. 1/2.
 Syrup. cinamom., drach. j 1/2.

M. D. S. Every second hour a table spoonful.

D^r ***.

“ Ces scélérats, says Molière, osent tout tenter sur cette confiance, que le soleil éclairera leurs succès et que la terre couvrira leurs fautes. ”

allœopathy, as it has been pointed out above, *does not know the true effects of a simple medicament, how can it possibly know the effects of a mixture of several together?* Does not common sense instantaneously discover the absurdity of such a treatment? How can the physician calculate and manage the effect of so many drugs; does he not throw himself into a vortex, where he has no anchor; can he answer for what may happen in that way? Or does he consider the stomach to be a general post-office where all the drugs arrive at once and are thence dispatched each to its proper destination, one to the nerves, another to the circulation, another to the lungs, another to the brain etc.?

But the doctor is commonly not satisfied with mixing up all such drugs in one prescription, he thinks it also proper to prescribe at the same time some auxiliary medicine, perhaps equally complex. Besides this he orders to be drunk with the medicine an infusion of the most efficacious plants, such as chamomile, elderflower, veronica, etc.! No matter! With the assistance of so clear-sighted men, as doctors are, no mischief can happen from so rational proceedings (1)!

The modern physicians usually boast of their *more simple prescriptions*. A somewhat burlesque coquetry indeed to glory in a predilection for simple remedies, because their prescriptions are only composed of three or

(1) We meet, with a fair instance of allœopathic mixing treatment in *Schweickert's Journal*, n° 33, 1835. Dr G. of D.....n treated a young man during two months without any success. The last day of the patient's life, Sptbr. 15 th. 1832, the doctor gave him, who already refused every medicine, the *odds and ends of the different medicines, which he had previously taken, mixed up together in a cup, to which mixture he moreover added a powder!*

four different drugs, instead of ten, twenty or even more. There are others, who fancy they treat their patients with more simple remedies, because they give them at short intervals, separately and in different forms; for instance calomel in the afternoon and opium-pills at night, or calming pills and a calming draught within the same hour, etc.

“They prove, says *Krüger-Hansen*, by the use of their violent medicaments, which attack the organism rather than the disease, that they have never observed nor understood the march of nature in diseases: they administer at the same time a great many violent drugs ridiculously mixed, which counteract each other in their effects, and are sufficient to kill a healthy person. One should wonder at the organism's not being *every time* defeated by such a method. But the common crowd of physicians do not yet conceive, that they and their medicaments are the very cause of death in most acute disorders, which prove fatal. The graves are dumb, they cover in equal peace him, who naturally died in his old age and the nuptial crown of the youthful bride, who has been murdered by medicine. Had the graves a voice, they would cry out an anathema against the physicians, and had these men still any trace of feeling, they would be seized with secret horror when entering within the walls of a church-yard!”

These are the ways, that lead to the infallible and clear observations of allœopathy, that is the basis of the boasted experience in medicine. *Wedekind* (1), an adversary of homœopathy, says: “With our present mixture-practice we acquire grey and, if God pleases, white hairs;

(1) Hufeland's Journal, 1828, VI, 3.

but never experience. If, however, homœopathy causes us to give less medicine, to change it less frequently and not to mix up many drugs together, we may one day with careful observation glory in medical experience, what we unhappily cannot yet do up to the present time.”

The compounding practitioner, moreover, is mostly as ignorant of chymistry as he is of the effects of the medicaments, and prescribes drugs together, which decompose each other e. g. iron or arnica with quinquina, mercury with belladonna, opium with camphire. In those cases the apothecary thinks it his duty to correct the chymical error of the doctor, and adds or takes away what he pleases !

What still increases the admirable security that allœopathy offers to the sick, is the preparation of those mixtures in the apothecaries-shops. Thousands of examples prove and daily experience confirms it, that when these prescriptions are made up several times or in different shops, they are almost never the same. Negligence or ignorance on the part of the apothecary, the staleness and unequal qualities of the drugs, matters, which cannot be or are never controlled, or at most are only superficially so, have cost many patients their health and life.

To spread a veil of mystery over medicine and to prevent as much as possible every interference with their treatment, physicians are in the habit of writing their prescriptions in a language usually unknown to the public. “ But this practice, says Dr *Buchan* (1), is not only ridiculous, it is likewise dangerous. However capable physicians may be of writing latin, I am certain apo-

(1) Domestic medicine, pref. xxj.

the apothecaries are not always in condition to read it, and that dangerous mistakes, in consequence of this, may often happen. But suppose the apothecary ever so capable of reading the physician's prescription, he is generally otherwise employed, and the business of making up prescriptions is left entirely to the apprentice. By this means the greatest man in the kingdom, even when he employs a first-rate physician, in reality trusts his life into the hands of an idle boy, who has not only the chance of being very ignorant, but likewise giddy and careless. Mistakes will happen in spite of the greatest care; but where human lives are concerned, all possible methods ought certainly to be taken to prevent them. For this reason the prescriptions of physicians, instead of being couched in mysterious characters and a dead language, ought, in my humble opinion, to be conceived in the most plain and obvious terms imaginable."

How many poisonings happen yearly from the negligence and ignorance of apothecaries! We know a great deal of them by the public papers; but the most part happen secretly, without being discovered!

Another point, which is to be highly blamed in alloëopathic practice, is the difference it establishes between *general* and *local*, *medical* and *chirurgical* diseases as well as *the treatment adapted to this theory*. If we admit, what every physician does, that the different organs of the whole body are in an intimate physiological and pathogenetical sympathy, that the organism cannot suffer in one part without exciting the sympathy of the others, is it then not most improper to speak of internal and external, local and general, medical and chirurgical diseases? Of course alloëopathy cannot, at this time, seriously pretend, that cancer of the breast, of the uterus, of the lips,

that the syphilitic ulcer, sycosis, all the different eruptions of the skin, deformities of the spine, fistula, excrescences, ulcers and so forth, are mere local affections without any participation in them by the whole constitution. Nobody then will seriously deny, that the constitution does not partake in the above cases, *because* the local affection exists, but that the local suffering is only the *result of a general cachexy*, by which the organism is affected; that it is but the visible manifestation of the latter, an expedient of nature, to keep the internal disease within certain bounds and to preserve the internal, more vital organs. It is finally a well known fact, that if the local symptoms are treated by topical means, they may, of course, disappear, but that we have no security for the complete cure of the whole disease; that the internal disease is usually confined, as long as its vicarious symptoms exist, but that, bereft of them by local curing means, it breaks out in another place, or if not, it increases in a dreadful manner and is generally fatal.

Can therefore any thing be plainer and easier to be conceived than that such a disease, to be cured radically, must be treated by internal remedies, which can cure the whole cachexy, and consequently the local suffering; that the physician or surgeon ought positively to abstain from an exclusive local treatment! Every body of common sense will be convinced of such a simple truth. But notwithstanding its simplicity, do we not daily see numerous persons fall victims of the contrary unreasonable method; do we not hear of cancers of the breast, of the lips, being daily cut off; and do not all these unfortunate individuals after some time become the certain victims of that butchery? The internal cachexy remaining the same after cutting away its local, vicarious symptom, what are the conse-

quences of such an inhuman treatment? The cancer of one breast being cut off, the same disease breaks out some time after on the other, because nature as long as the cachexy exists, wants such a local expedient to preserve other more vital organs. If this be not the case, if the other breast is not attacked by a cancer, then the uterus or some other organ becomes the prey of this or another destructive disease, and a miserable death is accelerated in an incredible manner. I stake my life, that since the world has existed a *real* cancer of the breast has never been cured by being cut off. It is the same case with every cancer on whatever part of the body it may appear. “ In more than three hundred cases of cancer where the author (1) cut off the affected parts, he observed only in some cases momentary relief. ” *Alexander Monro* saw out of sixty patients, whose cancerous ulcers were cut off, only two after a lapse of two years, and *Beyer* out of a hundred saw after some years only five, in a miserable state of health. *Vedemeyer* also observed a fatal consequence in all cases of cutting off the cancers of the breast. The poor victims died in a period of one to four years by cancer or hemorrhage of the uterus, consumptive fever, disorganisation of the ovaries, etc. Dr *Osiander* sen., professor at the university of Gottingen, took the fancy of cutting off the cancers of the uterus(!). All the seventeen patients, who confidently submitted to this absurd undertaking, died during the operation. Notwithstanding those evident murders, he said to his assisting pupils : “ The next time, I am sure, *I must succeed*. ” Is not the profession of the executioner a thousand times more honourable, than that of such a cannibal surgery?

(1) Gerson, *Magazin*, 1826, März-April, p. 249.

Surgeons commonly boast of the eminent improvements of their art in modern times, because they have invented a great deal of knives, pincers, hooks, saws etc. of new forms, because they venture with sanguinary temerity upon a great many difficult operations, without caring for the issue. It is sufficient that the operation be extraordinary, an operation, the performance of which has never before been attempted, that the surgeon displays courage and boldness — the consequences are indifferent to him. In his private practice he however thinks, for good reasons, a little prudence and circumspection necessary; but to know the slaughter, which the modern surgery makes, one should visit the hospitals, where physicians are free from that responsibility, that in private practice keeps their blood-thirst within certain bounds (1). If one of the principal qualities of the physician is a mild temper, which feels a real compassion for the sufferings of his fellow-creatures, is that the way to keep up those feelings (2)? I think, in my humble opinion, *that the more*

(1) The 1385^d paragraph of the french civil code, says a very judicious writer: “Chacun est responsable du dommage qu’il a causé non seulement par son fait, mais encore par sa négligence ou par son imprudence” should be engraved over the entrance of every hospital, which perhaps would cause physicians to be more prudent and conscientious.

(2) An old professor of surgery at the university of Würzburg entertained the highest opinion of his art. Every time when a stranger of celebrity visited his hospital, he did the honours to the visitor by an operation, as on other occasions the honours are done to distinguished strangers by cannon-shots. He reviewed the patients of the hospital and quietly marked out such a victim, as seemed to be an object of an interesting operation. The unhappy creature, to whom a word was never spoken of an operation, and who still entertained a few minutes before (in most cases well founded) hopes of being cured without the knife, was put on the table. Every act of

the operations in surgery diminish, the more this art can glory in real improvements!

How unfortunate are those poor patients, who suffer from caries, a swelling of the joints, ulcers and so forth in the limbs, and who fall into the hands of a surgeon! He certainly will do whatever he can, to persuade the patient, that there is no other remedy than amputation. He is too impatient to make a trial of an internal treatment, and would not like to sacrifice the satisfaction of an operation, the performance of which any butcher's-boy may learn in less than two hours. Compare with this the treatment and the effect of homœopathy in similar cases : how many thousands have been cured of ulcers, caries etc. by this beneficial system of medicine without touching the external parts affected!

The mischief that allœopathy, moreover, yearly causes by its senseless treatment of eruptions of the skin, is incalculable! Though an idiot can conceive that all these disorders with some hundreds of different names cannot be merely topical affections of the skin, but are the effect of an internal cause; though the experience of some thousand years proves the disadvantage of their external treatment, allœopathy however like an ignorant, careless child continues to repel the external symptoms by frictions with

the operation was followed by an interlude, during which the professor, notwithstanding the heartrending cries of the victim, most quietly took a pinch of snuff, put his laced ruffles in order and gave explanations to the stranger about the case, his method of operating, his instruments, etc. Then he recommenced again, and in this way the operation at length finished. It is stated, that as often as the patients saw a stranger enter the hall, their faces exhibited an extreme anxiety, and it frequently happened, that some of them attempted escaping in those moments.

ointments of brimstone, mercury, lead, copper, zink, by baths and washings of chlor and mineral-waters, by fumigations and a hundred other reprehensible methods(1). The eruption thus repelled *never* fails, sooner or later, to produce the most lamentable consequences. Those who like to be more particularly informed on this subject, I advise to look into the first volume of the immortal work that *Hahnemann* has written on chronic diseases, wherein they will find a great many instances of the melancholy consequences of repelling cutaneous eruptions and particularly that of itch.

Notwithstanding, I say, the simplicity of the truth, that diseases with external symptoms ought not to be treated by merely topical means, allœopathy however repells the syphilitic ulcers by external application of ointments, washings etc., it makes the external symptom disappear, before the internal cachexy, its cause, is cured, and causes the sick to be unhappy for the remainder of his life. From dropsical persons it draws out the water by paracentesis (tapping) without considering that the cavern very

(1) The usual treatment of such diseases is not only extremely injurious to the patient, but it is sometimes also really barbarous. "In the year 1822, there was a child of nine years of age suffering from a scaldhead in the clinical institute of Vienna. All his hair was cut off, and a pitch-plaster, heated over a coalfire, put on the head like a cap. After three days this plaster was plucked off with the skin and hair during the heartrending cries of the poor child; the blood run over his face, and all those who were present were struck with horror. This procedure was repeated twice every week. When I saw this scene, he was thus excruciated already nine weeks and was as far from being cured as he was nine weeks before. Whenever he cried during the operation, though he could not do otherwise, he was beaten—by the doctor."

Schweickert's Journal, 1835, 9.

soon fills again ; that the paracentesis becomes thus necessary at shorter and shorter intervals, and that the patient is at length taken off prematurely by consumptive fever. Look then at the whole system of orthopædia, where they will cure a disorder, which in ninety-nine cases out of a hundred has an internal cause, by cuirassing the child, by stretching the poor sufferer in all directions upon orthopædic beds, etc. ! Up to the present time I have never seen or heard of a child coming out of such an establishment radically cured ; but on the contrary I have both seen and heard of no small number of them suffering from diseases of the chest and abdomen.

I finally think there have never been invented in the most barbarous ages such various ways of inflicting torture on human beings, as are practised by alloëopathy. Call to mind those horrible means, which are repugnant to every body of any human feeling, such as setons, artificial ulcers, moxa, acupuncture, corrosive ointments, hot iron and so forth, which are daily resorted to by that doctrine ! What right has the doctor to sport so much with human creatures ; what can he expect from such inhuman proceedings ? Does he think the disease will run out of the body through the orifice ; can he hope for more than a momentary deviation of the disease from its chief-seat ; can he flatter himself to be able to perform a cure in that way ? Does the artificial suffering not often increase the primitive malady, is the excitation of the whole nervous system nothing, are there, after all, such fortunate experiments as to justify so general an use of these excruciating methods ?

If we now briefly recapitulate the results of alloëopathic practice, we may state, that in acute diseases alloëopathy is *not only of no use*, but in most cases *very hurtful and dangerous*. For it considers the diseases in a false

point of view, it treats them by enormous doses of medicaments, of the effects of which it is ignorant; it draws the blood from the patients without any necessity, finally *it cannot only do nothing for a direct cure, but it also interrupts the natural course of the disease, which is usually very regular in acute complaints.* It is just to this dangerous interposition of the physician, that most patients, who die from acute diseases owe their death. For in this kind of diseases the healing-force of nature (*vis medicatrix naturæ*) is so vigorous and usually so exact, that, if the individual be not particularly cachectic (psoric), or if not troubled by the unseasonable and violent intervention of an allœopathist, it successfully terminates the disease a certain space of time, particularly with young persons, without any foreign assistance. For that reason, we observe, that those among the allœopathists succeed best in treating acute complaints, who do very little or nothing; who at least quietly leave their patients to recover naturally; and that mortality is least in those places, where there is no doctor at all, or where he lives very far off. As for instance during the ravages of that terrible epidemic, asiatic cholera, a less proportion of people attacked by it died in the above places, because the healing-power of nature had full play and the disease was not made twice worse by the infinite medicines of the physicians. There exists hardly any acute disease, even of the most dangerous kind (our present ideas of the danger of diseases would be considerably changed, if we did subtract from it the point of the *doctor's rendering them dangerous*) wherein the patient would not be a hundred times safer, if nothing at all were done, than when attended by a drugging physician. For from the moment of the first prescription, he delivers his life up to the doctor; and if

he is fortunate enough, to have his own force triumph over the efforts of his benefactor, he however recovers but after a long and painful convalescence (1).

Most frequently the physicians consider the diseases through the dim spectacles of systems and individual prejudices or favorite opinions; they see in every case the same disorder, and treat all their patients with some favourite medicaments. To cite one example of many, I only mention a favourite idea of the common english practitioners, namely that of finding bile in every disease; an opinion, which has been imported from the East-and West-Indias. There is hardly any acute disorder imaginable, that is not influenced by bile according to their opinion. I do not conceive, why in *our* climates english people, both in England and on the continent, should be more bilious, than other human beings; nor do I see any cause in the english mode of living, which should justify the appearance of bile in every kind of illness. The treatment, of course, corresponds with this diagnostical opinion, and calomel is the great panacea for those bilious complaints. Now every body knows, that calomel has a powerful action on the liver and the secretion of the bile, and it does not fail to provoke, after some doses, *green stools*. That is the doctor's best proof in persuading the

(1) Fifty years ago, *Lemière* wrote the following epigramm, *Almanach des Muses*, 1799, pag. 59:

Lorsque la fièvre et ses brûlantes crises
Ont de notre machine attaqué les ressorts,
Le corps humain est un champ-clos alors
Où la nature et le mal sont aux prises.
Ilsurvient un aveugle, appelé médecin.
Tout au travers il frappe a l'aventure :
S'il attrape le mal, il fait un homme sain,
Et du malade un mort s'il frappe la nature.

patient that his complaint owes its origin to a superfluity of bile. After giving a certain number of doses of calomel the bile ought to be completely evacuated, and purgatives of different description are administred. The action of these being frequently stronger than the doctor likes, opium is given to countract them, and so forth, till the patient either recovers or dies (1).

The usual, too officious treatment of acute complaints has besides an other pernicious consequence : it *frequently provokes chronic disorders*, especially with elderly persons. There are very few individuals in the civilized world of the present time, who have not a more or less considerable *disposition*, either hereditary or otherwise acquired, to chronic diseases. It is a characteristic of this disposition to be quiet and confined as long as the natural strength of the individual is preponderant, and no violent check troubles his wellbeing ; but to display itself, in the

(1) I was one day in London called to a neighbouring house in order to visit a young man of nineteen years of age, a printer, who was indisposed for some days. He complained of a headache in the forehead, giddiness and some fever, and asked me for a purgative. On my positive refusal, he said, he would call an other doctor. I thought no more about him, till I saw, eight or ten days after, a coffin brought out of his house. The following day I asked his mother about the case. She related that the doctor had said, her son suffered from too much bile. He therefore bled him, gave him pills (calomel), which indeed caused the patient to evacuate much bile. The doctor gave another medicine by which he was purged, and obliged to take to his bed. Notwithstanding the doctor's assiduity and his physicking the patient twice a day with new medicines, he became worse and worse and—died ! — By one homœopathic dose of the suitable medicament he would in a short time have recovered from this *indisposition which was so insignificant in the beginning !*

contrary case, by the most various chronic diseases. The inconvenient alloëopathic treatment of acute diseases frequently becomes such a provoking cause; it puts nature by all its unreasonable proceedings so much out of the right way, that the latter cannot get in again to terminate the disorder regularly. For that reason we observe, that so great a number of these patients, after a long convalescence, never recover completely, that they continue to linger, and the drama gradually ends with a *complete chronic complaint*!

The worst of those disorders are, as is stated above, those which may be called *drug-diseases*, or diseases provoked by taking too much unseasonable and strong medicine. Every strong agent influencing the organism, be it cold, violent passions, poisons, medicines etc., produces a certain effect, and becomes by its less or greater force the cause of a more or less considerable deviation from health. Now there does not exist an absolute, but merely a relative and gradual difference between poisons and medicines : poisons may be very salutary remedies, as well as medicines may be poisons. Accidental circumstances alone, as the dose, the constitution of the individual etc., make the difference. As to the effect of poisons, properly called so, every body knows it, but not every body does consider, that medicines (peculiarly known as such to the public) can in large doses have the same effect. Though commonly they are not followed by an immediate death, they frequently however are attended by worse consequences than death; they produce a great many *artificial* complaints, which mostly resist the best treatment. Only consider the mischief that is caused by the continued use of the different

preparations of mercury, sulphur, quinquina, digitalis, opium etc., which patients swallow so confidently !

Of what use is then allœopathy in chronic diseases? I answer with the deepest conviction : of none, or at least not of any real. If in acute diseases allœopathy sometimes *seems* to be *really* useful, it is never so in chronic ; at most those few cases excepted wherein it employs *by chance*, or wherein it knows beforehand, as in syphilis, the *homœopathic specific*. *In all other cases, when allœopathy seems to be of use in chronic disorders, it produces nothing more than a palliation for a short time.* The above few cases excepted, there is no *one* single person, that has been *radically* cured of a chronic disease by allœopathy. When allœopathic physicians give a purgative for chronic costiveness, opium for pains and want of sleep, when they slacken for some hours the pulse by digitalis, when they bleed for congestion or in order to re-establish natural evacuations of blood, when they derive by cauteries, setons and so forth, and transfer the disease into another part ; is this a radical cure? Do they fancy they can drive out by their palliatives chronic disorders, these parasites which have deeply penetrated the whole constitution, and taken full possession of the organism ? The great assistant of allœopathy in acute diseases, the healing-power of nature, is of little use in these complaints, and for that reason allœopathy is powerless against them. What nature refuses, the common crowd of physicians endeavours to attain by strong drugs, and thus conduct the poor patient with the utmost dispatch to that place where all his earthly sufferings end. Very often when at length the physician becomes convinced of his impotence against the evil and begins to be annoyed by it, he

sends his patients to Italy, Madeira, the Indias, the watering-places etc., hoping never to see them again. I abstain from speaking about the common treatment of chronic mental disorders; the tortures inflicted, without success, on the unhappy creatures who are attacked by them, are shocking and scandalous!

Of what use, therefore, are alloëopathy and alloëopathic physicians? To cure and prevent diseases? but they do neither the one nor the other! — To be ministers of nature? but always counteracting nature, weakening it, driving it out from the right way, they are rather ministers of death! — To prevent the fatal issue of dangerous disorders? but they render dangerous diseases twice more dangerous; they commonly accelerate their fatal issue! — To be friends of the family and consolatory advisers? *à la bonne heure!* But if alloëopathy were effaced from the order of existing things, would any body lose by such an event? Certainly — the apothecaries; but the medical science and art, and particularly suffering humanity could no but gain thereby.

And to such an uncertain, groping and dangerous art do men entrust what they have dearest upon this earth, the health and lives of their wives, children, friends and themselves! Are they really so indolent or so blind in our enlightened century, as not to care about or not to see the manifest deficiencies of common medicine? Have they not courage enough to resolve on doing nothing else but what common sense dictates rather, than to entrust their patients into the hands of alloëopathic physicians? Is not there a very uncertain chance of discovering one in a hundred of these disciples of *Æsculapius*, who being ignorant of any better resources than alloëopathy affords, is reasonable and candid enough to confine himself rather to insignificant things

than to do harm to the sick by much medicine and other improper means of curing?

These concise observations on allœopathic medicine may suffice to enable the reader to form a judgment on this subject. The imputations, it is true, are of a serious and severe description and an answer is due to that very natural question: if the new doctrine proclaimed by Hahnemann and his disciples, may be able, after condemning so many points of a science, venerable by reason of age, to afford something better and to remedy the censured defectiveness? A complete answer shall be supplied in the next part of this treatise by an exposé of the homœopathic system of medicine. Let it suffice, for the present, to give a temporary reply to the question by drawing a brief comparison of the principal points of the two doctrines.

1. *Allœopathy* has no generally valid principle to guide its practice; *homœopathy* has a supreme curing-law: *similia similibus curantur*, which entirely regulates the homœopathic practice; a law discovered by experience and daily confirmed by practice.

2. *Allœopathy* comprises the most opposite diseases under one name, with which the various diseases in different individuals correspond very incompletely. *Homœopathy* considers every disorder to be quite an individual one according to the peculiarities of the person and the circumstances. Therefore the treatment of *allœopathy* is *generalising*, that of *homœopathy* *individualising*.

3. *Allœopathy* pretends to know what is impossible to

be known by human understanding, namely the *final cause*, the *essence* of diseases, and thereon bases its principal indication for the treatment. *Homœopathy*, persuaded that such a knowledge is impossible, rejects it as a merely hypothetical indication, and considers whatever is clearly perceptible of the disease as the proper guides, leading to a cure.

4. *Allœopathy* has no sure principle to investigate the real powers of medicaments, and forms its *materia medica* in a way by which it is impossible to know the effects of medicaments. *Homœopathy* has a steady principle for discovering the effects of medicaments, and arrives in that way at a clear and positive knowledge of them.

5. *Allœopathy* acts in diseases against what is impossible to be known, and by means, the true effects of which it is ignorant of. *Homœopathy* acts against what is clearly known, namely the symptoms in their totality, and by remedies, the real effects of which it is acquainted with.

6. Thence hypothesis, confusion, disunion and groping in *allœopathy* as well respecting the opinions about diseases as their treatment; order, union, certainty and clearness in *homœopathy*.

7. *Allœopathy* mixes up many drugs together, uses very strong doses and in unpleasant forms. *Homœopathy* never employs more than *one single* medicament at the same time and in the most moderate dose.

8. In *allœopathy* the practice of external, local and

sometimes barbarous means of curing is very extensive, and their effect imperfect and prejudicial. *Homœopathy* never makes use of external remedies (the single point of outward injury excepted, where it is *permitted* to moisten the part with *some drops* of arnica-tincture, *diluted* in a certain quantity of water); but it cures radically by the exclusive internal use of its curing substances.

9. *Allœopathy* is fond of vampyrism and causes in that way incalculable and irreparable mischief. *Homœopathy* rejects *every kind* of bleeding and regulates the circulation, when in any way deranged, by dynamic remedies.

10. In acute diseases *allœopathy* deranges the regular course of the disorder, and renders it dangerous. *Homœopathy* prevents and cures acute diseases in a direct manner. In chronic complaints *allœopathy* is powerless, *homœopathy* cures them radically.

11. *Allœopathy* becomes the evident cause of a great deal of acute and chronic disorders. *Homœopathy* never causes harm to the sick, unless when practised without any knowledge of it.

12. *Allœopathy* is incapable of gaining sure experience by reason of its hypothetical, contradictory, disunited character. *Homœopathy* has true and certain experience, because every thing in it is regulated by laws and fixed principles.

13. *Allœopathy* does not deserve the name of a *system of practical medicine*, because it does not satisfy the postulata of a system : it wants an organic coherence of its

different parts, it wants order and scientific unity; it is but an aggregate of incongruous matters, a mere rhapsody. *Homœopathy* is really a system of practical medicine, because its different parts are harmoniously united and are in so intimate a relation, that they penetrate and vivify each other, like the different parts of a healthy, vigorous organism. Such a symmetrical whole deserves the name of a system.

It would be a very easy matter to carry on this comparison further; but that would be to abuse the patience of the readers, to whom it may be left to judge, even after this brief comparison, on which side are the best chances of life.



HOMOEOPATHY.

CHAPTER I.

BRIEF HISTORY OF HAHNEMANN AND HIS DOCTRINE.

*Il faut toujours que ce qui est grand
soit attaqué par les petits esprits.*

VOLTAIRE.

When we examine the history of Hahnemann and of his doctrine, it altogether presents the same character as that of all extraordinary men, who by the power of their genius overthrew in science and life what had existed for hundreds and thousands of years, and who gave a new direction to their era—men, for whose production nature requires centuries. In as much as those men, elevated over their contemporaries, are never but partially comprehended; as their discoveries and the productions of their genius are little valued, nay often entirely rejected in the beginning, because they are opposed to some adopted ideas and the understanding of ordinary people, who instead of elevating themselves to the level of great men, wish to draw them down to their own: thus it is with Hahnemann and his invaluable discoveries. The more such discoveries and the reforms they produce clash with inveterate opinions, the existing state of things

and personal interests, the more the opposition becomes violent and the more the ensuing combat against them is desperate and obstinate. But this animosity, this obstinacy of the adversaries may mostly be taken as a measure of the value of great and extensive discoveries. For history informs us, that discoveries of an insignificant character, or pretended reforms which bear the seeds of their death within themselves, have never excited considerable opposition; and also, that the more persecuted great discoveries are in the beginning, the more universally and enthusiastically are they acknowledged and praised by succeeding generations. Galileo was obliged to abjure his new doctrines in order to save himself from the death of a heretic, and since a long time they are acknowledged as absolute truths. Copernicus was for a longtime obliged to conceal his discoveries in order to escape the same fate. When Harvey made the great discovery of the circulation of the blood, which became the grave of the adopted physiology, he was so much persecuted by his adversaries, that he lost his practice and died in extreme poverty. Truth however triumphed, and scarcely had ten years elapsed after his death, when the Galenic system which had reigned during 1500 years, was totally forgotten. And what was the argumentation of Harvey's adversaries? "*Malo cum Galeno errare quam cum Harvæo esse circulator*" (1), as Dr Clarus of Leipsic wrote in a journal: "I am neither in humour nor have I leisure to study and examine homœopathy, but I declare myself its absolute adversary!" Think of the discovery

(1) I prefer being mistaken with Galen rather than with Harvey to acknowledge the circulation of the blood.

of America by Columbus, of vaccination by Jenner! And is it otherwise with homœopathy? Hahnemann was, before he began the reform of medicine, generally acknowledged to be one of the most distinguished, the most learned and skilful physicians; as soon as he attacked the old edifice, he was persecuted as a heretic, and we see him undergo the destiny of all great men, who stand higher than their era. But there have been few, who have supported with equal resignation the insults, the ignorance and insolence of their adversaries; who like him, after being convinced of the fallacy of an ancient doctrine, have left the sources of pecuniary advantages and have preferred a voluntary and honourable poverty to a guilty conscience! Finding his consolation in his religious feelings, in the conviction of the truth of his doctrine and the incalculable advantage that suffering humanity should derive from it, we see him labouring silently for the improvement of his system and despising, like a true philosopher, the obstacles which rise from every side against him. We see homœopathy in spite of all the difficulties, which governments, physicians and apothecaries oppose to it, arrive at a wonderful extent, take root in all parts of the earth and among all civilized nations, and millions who have recovered health by this beneficent doctrine, offer their grateful thanks to its venerable author. Such a work, as invaluable by the benefit it disseminates among mankind, as it is gigantic in its conception and performance, assures to Hahnemann the admiration and gratitude of the present and future generations.

SAMUEL HAHNEMANN, born April 10th 1755 at Meissen in Saxony, in one of the most delightful parts of the kingdom, where the admiration of the beauties of na-

ture was early awakened in the youth, received the first principles of education from his father. This respectable man was a distinguished porcelain-painter in the famous manufactory of Meissen, but without fortune. From his son's earlist infancy he awakened and fomented in him all those excellent qualities of mind and intelligence, which at a later period should become the ornament of the man. It was already at this time he implanted in the young mind, by precepts and his own example, the love of honesty, sincerity, truth and all those noble feelings, which have distinguished Hahnemann during his whole life. He became so accustomed to reflection and selfreasoning, and such a direction was given to his understanding, that he could admit nothing as true but after due comparison and reflection. The boy made a wonderful progress in learning, and soon displayed a judgment and an intelligence superior to his age. Thus he showed from his earliest youth that eminent genius, which was afterwards to shine forth as a star of the first magnitude on the literary horizon, and to illuminate men on the point of their most sacred interests.

The poverty of his parents not affording the means of forwarding their son's studies, they took the resolution of making him learn a trade, suitable to his position. Young Hahnemann, however, distinguishing himself by the superiority of his faculties, his masters unanimously declared, that it would be a pity to bury such eminent talents in the gloomy workshop of an artificer. They conferred with the headmaster of the college of Meissen, Dr Müller, and it was resolved, gratuitously to admit into the institute a boy, that afforded such great expectations. His progress in latin, greek and hebrew was so rapid and so remarkable, that he was soon employed to instruct in his

turn his less advanced school-fellows. Besides his zeal for classical knowledge he exhibited a great talent and a positive inclination for natural philosophy, and every thing concerning natural history. Frequently, when the school-boys were sent to walk in the romantic environs of the town, he escaped from his comrades and was then found climbing some steep rock or exploring bushy thickets in order to discover some uncommon plants, which he arranged systematically in his collection.

When he was one day asked if he felt an inclination for studying medicine, he declared it to be his most ardent desire. His masters, therefore, made the necessary arrangements with the professors of Leipsic, to procure him gratuitous lessons, and at Easter 1775 young Hahnemann left the college of Meissen and set out for the university, his whole fortune consisting only of twenty thalers (three pounds). But in lieu thereof he had his head well furnished with knowledge, which sufficed to procure him what was absolutely necessary. The hours he could spare from his studies he employed in instructing a rich young Greek in german and french, and during the night he translated french and english works. Thus necessity, the grand instructor of those who have made great discoveries and have improved mankind by their genius, sharpened his intelligence and strengthened his powers for the investigation of truth. They who know the system of literary education in Germany at that time, must be astonished at the extent of the young man's knowledge at so early an age; it is a proof of that earnestness and ardour in learning which has always been characteristic in Hahnemann's life.

Having completed two years' preparatory studies at Leipsic, he proceeded to the university of Vienna in order

to improve himself in practical medicine. He served his apprenticeship in the hospital of the *brethren of charity* and became the favourite pupil of Dr Quarin, physician to the emperor. He acquired the affection and friendship of this celebrated man to such a degree, that he was the only one of his age, whom he permitted to treat patients alone, whom he honoured, cherished and instructed.

But nine months had hardly elapsed, when through want of money, he was no longer able to exist in so expensive a place. At this time baron Brückenthal, governor of the province of Transylvania, invited Hahnemann to accompany him to Hermanstadt as the physician of his household and guardian of his large library. Hahnemann accepted this offer and was now settled amidst a hungarian population, whose language and manners he was obliged to learn.

He there put into practice the knowledge which he had acquired at Leipsic and Vienna, and in some time amassed by economy sufficient pecuniary means to enable him to finish his studies. In 1778 he returned to Germany and went to the university of Erlangen, where he was created doctor of medicine August 10th 1779.

The love of his native country induced him to return to Saxony, where he established himself at first in a small town and afterwards at Dresden. He succeeded very well in his practice, and even much better than many famous physicians of that epoch; for his good sense always induced him to have recourse to simplicity and prudence in the choice and use of medicaments. With the greatest erudition he united profound reflection and eminent talents for observation.

He, however, became dissatisfied with himself and with the medical art; he observed the insufficiency of all

the different curative methods adopted by the schools, and saw the expectations of theory disappointed in practice. Under the impression of this conviction, it seemed to him to be impossible any longer to practise medicine, till he should have discovered the true principles of the art of curing; and he resolved to renounce his vocation for ever rather than act against his conscience.

His distinguished talents for chymistry, to which science he now devoted himself almost entirely, conducted him to many interesting discoveries. The well known *Hahnemannian wine-test* and the *mercūrius solubilis Hahnemanni* owe their origin to that epoch. At the same time he was obliged, in order to support his family, to translate french and english scientific works into german.

It was in 1790 that he translated the *Materia medica* of the famous Dr Cullen. In reading over the different contradictory explications, he found on the febrifuge virtue of quinquina, he became enraged against all those ridiculous hypotheses. “ Let us cut this gordian knot, he exclaimed, I shall try the jesuit’s-bark on myself and observe the effect it will produce ! ” He immediately took a strong dose, *and the same day he was attacked with a violent intermittent fever*. No man was ever so delighted at having escaped from a disease, as Hahnemann was at having brought one upon himself. “ How, said he to himself, quinquina has produced an intermittent fever on me, who was healthy and yet it cures the sick, who are attacked with it? Is there not here a combination of cause and effect? But let us not be precipitate in our judgment, let us multiply the experiments with attention and firmness ! ” A new career was thus opened to his researches, nature and experience were his guides, innumbrable difficulties and obstacles rose at every step that he made quite

alone in this solitary road. He rose from one degree of certainty to another, broke through the misty darkness of prejudices and at last beheld that star of truth shine forth, which was to transmit its benignant rays to relieve suffering humanity.

By the above simple circumstance, which thousands of physicians would have passed over, without perceiving any thing more, than what they had seen a thousand times in similar cases, namely a mere nothing, the penetrating genius of Hahnemann was conducted to *the discovery of the general healing law*, which had been created with nature itself. Upon this simple fact he erected in an incredibly short time that gigantic building, for the construction of which ordinary abilities would have required centuries. Thus the seeds of great events may slumber for thousands of years in the dust, till once the vivifying rays of genius fall upon them and cause them to shoot forth beautiful flowers; thus Galileo once discovered the laws of motion after seeing in a church at Pisa the vacillation of the flame of a lighted candle, and Newton was led to the discovery of the laws of gravity by an apple falling from a tree!

After that first experiment Hahnemann tried on himself and some other healthy persons a considerable number of efficacious medicaments, which are known as specifics for certain diseases, and the result always was, that each particular substance produced symptoms similar to those, which it was generally found effectual in curing. But besides the symptoms of such diseases, for which the medicament was known to be a specific, he observed an infinity of other symptoms, and an abundance of medicinal effects quite unknown in the ordinary *materia medica*. He then examined the vast labyrinth of the ancient and

modern authors for the effects of simple medicaments, and for the same purpose, the history of poisonings by powerful medicinal substances. His expectations were not disappointed; for he saw with satisfaction, that the remarks of ancient and modern observers perfectly confirmed the symptoms which he had discovered by his own experiments. He then no longer doubted, but he had discovered a new curative method, more certain and perfect than that, which his professors had transmitted to him; a method the fundamental principle of which was no other than, that *a disease is cured in the most direct and certain way by such medicaments, as are capable of producing in healthy persons an affection as similar as possible to that, which is to be removed.* Being anxious to realize this idea by facts, he immediately resumed his practice; and the most brilliant success evidenced the truth of his principle.

About this time (1) he discovered belladonna to be a specific preservative against the real scarletfever; a discovery, which met with as much opposition as his whole doctrine and of which nobody now doubts any longer.

The more Hahnemann used medicaments in the homœopathic way, the more clearly he saw, that the usual doses were by far too strong; that for this reason the most suitable medicaments are often very prejudicial and commonly produce a strong aggravation of the evil. He therefore diminished the quantity of his doses in proportion as they produced an unnecessary aggravation, and yet the cure was effected by smaller doses. By this means, the most simple imaginable, he became convinced of the

(1) The end of the last century.

superior efficacy of the small homœopathic doses, which so much excite the incredulity of the adversaries.

It was in the year 1796 that Hahnemann published his discovery for the first time in the medical journal of the famous Dr Hufeland. In 1805 he published the first fruits of his experiments on the effects of medicaments under the title : *Fragmenta de viribus medicamentorum positivis, sive in corpore humano sano obviis*, tom. I et II. This work was followed in the year 1806 by a treatise, entitled : *Medicine founded on experience*, which contains the elementary principles of the new doctrine. It served as a basis for the first edition of the *Organon of the art of curing*, which was published in the year 1810. Revised, corrected and augmented editions of it appeared in the years 1819, 1824, 1829 and 1834; and it has been translated into almost all the modern languages. It was in this immortal work, a masterpiece of human understanding, that Hahnemann used for the first time the term *homœopathy*, to express the fundamental principle of his system, namely the similitude between the artificial or medicinal affection and the natural one, that is to be cured.

Between the years 1811 and 1821 appeared the six volumes of the *Materia medica* of Hahnemann, a work most important and essential for the practice of the new doctrine. The author called it : *Pure materia medica* (Reine Arzneimittel-lehre), because it was the result of experiments with simple substances on healthy persons. In the beginning, Hahnemann was the only one, who had made those researches of the specific effects of medicaments. Established since 1812 at the university of Leipzig, and opening a course of lectures on homœopathic medicine, he was surrounded by a circle of young students, who applied themselves with enthusiasm to expe-

riments, and whose names are inserted in the *Materia medica*. Since that time many skilful physicians have joined their efforts to those of Hahnemann in order to complete the magazine of the remedies to be made use of by homœopathy.

Hahnemann remained at Leipsic till the year 1820, when the persecutions of his enemies obliged him to quit Saxony. The reason which induced him to expatriate himself, was the following : The author of homœopathy claimed the ancient prerogative of his profession, namely that of preparing the medicaments and dispensing them himself to his patients. He would not permit strange hands to interfere in a business, which he considered as the necessary and sacred attribute of a physician. The glory of his art and the health of his patients were too important a point, to entrust either of them to the discretion of a class of men, who not only had not the slightest interest in the success of homœopathy, but who had even to fear it, because it diminishes in an incredible manner the consumption of drugs. Nevertheless the laws of Saxony as well as those of the other german states, oblige physicians to confine themselves to writing prescriptions, and to leave the making up of medicines to the privileged apothecaries. The apothecaries of Leipsic instigated, nay even forced, according to Hahnemann, by the legal physician of the town, Dr Clarus, and supported by all the physicians of Leipsic and Dresden who were adversaries of homœopathy, depended on these laws, and the government, in consequence of this, forbade Hahnemann either to prepare or to dispense the necessary medicines himself. Hahnemann submitted; but he would not any longer continue his practice under such conditions, and announced it frankly to the public. Some months after

the Duke of Anhalt Koethen offered an asylum to the venerable author of the *Organon*, and permitted him to practise his curative method without any constraint. Hahnemann immediately accepting this generous offer, established himself at Koethen, the Duke's place of residence, and was elevated by him, in 1821, to the dignity of privy counsellor at his court.

Actuated by an indefatigable zeal, the founder of homœopathy never ceased to labour for the perfection of his salutary art. The fruit of his toils was his invaluable work on chronic diseases, published in 1828 under this title: *The chronic diseases, their peculiar nature and homœopathic cure*, Dresden, 1828-30, in 4 vol. (*Die chronischen Krankheiten, ihre eigenthümliche Natur und homœopathische Heilart*, IV Bände.) In the first volume the author explains his opinions on the origin of chronic diseases and the rules for their homœopathic treatment; the other three volumes contain the medicaments by means of which these disorders can be cured.

One of the most important improvements, Hahnemann has made since on his system, is the point of the *repetition* of the medicaments. In the four first editions of the *Organon* he insisted upon that rule: that the same medicament cannot be repeated, and that no other remedy ought to be given as long as the effects of the preceding one last. Late experience however proved to him, that this rule in many cases admits of an exception, and that the same medicament can in those cases be advantageously repeated.

Thus from his earliest youth the life of the author of homœopathy has been a continual toil, an almost absolute renunciation of the usual pleasures of life, an admirable self-denial for the benefit of humanity. But, though it has

been imbittered by the persecutions of his enemies, his life has not, however, been without its enjoyments. The invaluable happiness, which the consciousness of a good action procures to men of feeling, Hahnemann enjoys it in all its extent; he now sees his extraordinary efforts crowned with brilliant success, and, what seldom happens to great men, he is, still living, acknowledged to be the author of one of the most beneficent discoveries, that have ever been made for the wellbeing of mankind.

In the year 1835 Hahnemann left Kœthen and came to reside in Paris, after having formed in 1834 a second marriage with a Parisian lady, Mademoiselle Melanie d'Hervilly, distinguished both for genius and talents and for the amiable qualities of her heart, who with filial tenderness lavishes her affection on the venerable founder of homœopathy and deserves the warmest gratitude of all those, who venerate Hahnemann.

The voluntary exile of Hahnemann, far from abating the energy of his adherents, on the contrary reanimated their zeal and rallied their exertions. In 1822 some of his former pupils formed the plan of publishing a periodical journal for the purpose of cultivating and propagating the homœopathic doctrine. Dr *Stapf* of Naumburg, a physician distinguished in every respect, became the editor of *The Archives for homœopathic medicine* (Archiv für die homœopathische Heilkunst). There have been published up to the present time 15 volumes, each of them being composed of three numbers. The contributors to that precious journal relate therein remarkable cures performed by means of homœopathy; they publish the results of their experiments respecting the specific effects of medicaments; they explain various points concerning the theory and practice of the new doctrine, and refute the

attacks of its adversaries and so forth. The Archives of Dr Stapf have powerfully contributed to propagate the knowledge of homœopathy in Germany and other countries; and it may justly be said, that the year 1822 gave rise to a new era in the history of homœopathy. That interesting journal has contributors not only in the different parts of Germany, but also in Russia, Poland, Hungary, Italy, France, the United-States of America, etc.

The literature of homœopathy has, according to its progress within the last ten years, considerably increased and the number of works published on the subject of homœopathy may amount to some hundreds. One of the most important means of disseminating the new doctrine among both the medical and non-professional public of all countries, have been the german and french homœopathic journals, which are published in various places. Since the publication of Stapf's Archives there has appeared in Germany : “ Schweickert's *homœopathische Zeitung für Aerzte und Nichtaerzte*, a journal that, being principally destined to give a knowledge of homœopathy to the public, has made an immense number of proselytes in every rank of society. An other very valuable journal is published by Doctors Gross, Rummel and Hartmann, since the middle of 1832 under the title of “ *Allgemeine homœopathische Zeitung* ” for the use of both physicians and unprofessionnal people. An other much esteemed journal is the “ *Annalen der homœopathischen Klinik* ” by Hartlaub and Trinks, commenced in the year 1830.

Homœopathy has made a very remarkable progress so far as it has been applied to sick animals. Though this practice is scarcely commenced, it is however already so much advanced, as to afford an account of its results in a journal, first established for that purpose in 1833 :

“ *Zoöiasis oder die homœopathische Heilkunst auf die Krankheiten der Thiere angewandt,* ” published by M. Lux.

The results of the homœopathic treatment of diseases in the homœopathic hospital of Leipsic, an institution established by means of public munificence, are published by its chief-managers, and appear under the title of : “ *Jahrbücher der homœopathischen Heil- and Lehranstalt zu Leipzig.* ” Some other valuable german journals on the subject of homœopathy are published at Karlsruhe, Leipsic, Philadelphia, etc.

The french homœopathic journals published in France and Switzerland communicate the new doctrine to the whole world in a language which is generally cultivated. There exist now three homœopathic journals in french, which are published at Geneva, Paris and Dijon. The first is directed by a society of distinguished swiss physicians (Dufresne, Peschier, etc.), and appears quarterly since 1832, under the title : “ *Bibliothèque homœopathique, publiée à Genève par une société de médecins homœopathiques.* ”

An other journal was published at Paris towards the close of 1833 up to 1835, and entitled : *Gazette homœopathique de Paris*, par DD. Simon et Curie, which has been united with an other, that appears since the middle of 1834 under the title of : “ *Archives homœopathiques.* ” The third one, which has lately appeared at Dijon is particularly destined to diffuse the knowledge of homœopathy among the public.

At Philadelphia a homœopathic journal is published in english and german ; and at Copenhagen a weekly paper appears in the danish language under the title of : “ *Homœopathiken* by Dr Lund.

Besides the literary efforts, made for diffusing the knowledge of homœopathy, there have been adopted other very efficacious means by Hahnemann's disciples for the same purpose. The rapid progress homœopathy has made in Germany and other countries for these ten years, may in many respects be attributed to the establishment of *homœopathic societies*. Such societies now exist at Leipsic, Arnstadt, Dresden, Giessen, Gôrlitz, Lahr, Munich, Carlsruhe, New-York, Paris, Philadelphia, Geneva, Lyons, and so forth. In many places as Leipsic, Bourdeaux, Düsseldorf, Lucca, Munich, Naples, Copenhagen, St.-Petersburg, etc., there are now homœopathic hospitals, which are principally destined to convince both physicians and the non-professional public of the immense advantages, that may result for mankind from Hahnemann's reformed medicine. At some universities as Munich, Erlangen, Halle, Berlin, Paris, regular courses of lectures are given on homœopathy in order to direct the attention of the students to that important improvement in human science. For, as to Germany, the conviction of the superiority of homœopathy over common medicine is at this time so universal, that young medical men can scarcely dispense with studying homœopathy; because, to use the words of its professional adversaries, every peasant now requires to be treated according to the new medicine. There is indeed no small number of practitioners who in order to retain their practice have been obliged to apply themselves to the study of homœopathy.

When we consider how far homœopathy has been extended out of Germany, we cannot but feel much satisfaction. In Germany itself, its native country, it is practised in every province, and there are some parts, where the number of homœopathists is greater than that of the physicians

of the old school. In Hesse-Electoral, Hesse-Darmstadt and the grand-duchy of Baden the introduction of homœopathy has been judged to be a question of such importance for the whole country, as to be brought before the chambers of deputies.

In Russia it was principally Dr Stegeman, a practitioner of forty years' standing, who took a great interest in homœopathy and made it known and appreciated in Esthonia, Livonia, Courland, etc. There are also some homœopathic practitioners at St.-Petersburg, where the government has recently ordered the new method to be tried in one of the first hospitals of the city. There are likewise many homœopathists in the interior of Russia, and since homœopathy has produced such superior effects in asiatic cholera, the public in Russia are as much acquainted with that new system as in any part of Europe, except Germany. It is principally the nobility of both sexes, who exercise in many cases homœopathy at their country-seats with very satisfactory results.

In the year 1820 Dr Necher, a german physician, accompanied general Koller, who commanded the austrian army at Naples, to this place, and there became the founder of a homœopathic school. Dr Cosmo di Horatiis, physician to the king, as well as Doctors Mauro and Romano and some others, were initiated by him in the practice of homœopathy. The *Organon* has been translated into italian by professor Bernardo Guaranta, and some volumes of the *Materia medica*, by Dr Romano. In the beginning of 1829 the king of Naples ordered continued essays to be made in one of the largest hospitals of the capital by a commission of homœopathists. There are also homœopathic physicians in Sicily, at Rome, Milan, Turin and in several parts of Savoy.

Many homœopathic physicians live in Hungary, principally since the cholera ravaged that country, where the excellent effects of homœopathy were astonishing; also in Bosnia, Macedonia and Greece. There are also homœopathic practitioners in Switzerland, Sweden, Denmark, Spain, Turkey, Egypt, America, both the Indias, etc.

Among the French, who of all european nations are the most exempt from prejudices, homœopathy, notwithstanding the ignorant and illiberal answer of the Academy of medicine in respect of this system, has made a rapid progress, and there is still scarcely any department of France, where it is entirely unknown.

We cannot but finally mention, as appertaining to the history of homœopathy, some of those obstacles which this doctrine has met with in its prapagation. It is the natural course of things and in no way astonishing, that a doctrine so much opposed to so many points, which had been confidently adopted and considered as absolute truth for thousands of years, should have met with a considerable number of enemies. The contrary case would be inconsistent with history and experience, as every important improvement in life always excites a violent reaction. “It happens, says Voltaire, with every new truth as with the ambassadors of civilized nations at the courts of barbarians, they are properly acknowledged but after many impediments and insults! (1)” All the resources of sagacity, low cunning, mean deceit, nay even of police-force, have been brought forward to demolish the

(1) When Pythagoras, says Lichtenberg, discovered the theorem which bears his name, he sacrificed to the gods a hecatombe; since that time all stupid animals bellow and vociferate, when they hear of a great discovery.

young doctrine, which elevated its head with so much confidence and vigour. But all the attacks from Hecker and Heinroth down to the jew Simon of Hamburg, have been but useful to homœopathy ; and the more enraged its adversaries were, the more they contributed involuntarily to its propagation.

The *Organon* was scarcely published, when a deadly combat arose against the new system of medicine, and there is scarcely any nonsense imaginable, which has not been circulated among the public in order to prevent its adoption. To some it was the grave of the medical science; to others a ridiculous method, because the small homœopathic doses *cannot* have any effect; to others it was a poisoning practice; to others a mere expectative method, the cures of which are to be attributed to a severe regimen; to others a starving-cure; to others charlatanry; to others mysticism; to others it seemed to be a revolutionary method, leading to republicanism! Hahnemann being as well as his doctrine the object of innumerable attacks, has never taken the trouble of refuting such adversaries, and left it to his disciples to demonstrate the inconsistency of those objections, which deserved a serious attention.

More powerful obstacles however have been presented to homœopathy by governments as far as they protected the exclusive privileges of the apothecaries, who seeing open before them the grave of their enormous gains, joined themselves to the physicians and clang to their monopoly as the only possible means of being saved from pecuniary death. But every body of common sense conceives, and a great deal of melancholy experience urgently demands, that such a delicate thing as the preparation of homœopathic medicines, can *never* be intrusted to the

discretion of the apothecary, a sworn enemy of homœopathy. Hence arose the obstinate struggle of homœopathic physicians against the apothecary-monopoly supported by governments and the physicians. But in this respect too homœopathy has made a favourable, though slow and limited progress. In countries where privileges and monopolies do not exist, there cannot naturally be a question of such an obstacle.

Notwithstanding all the low and ignoble means, resorted to in order to crush homœopathy, there are however many of its most inveterate adversaries, who after exhausting their spleen against it, and examining it seriously and conscientiously afterwards, have become its warmest adherents. They have become considerable supporters of homœopathy, because nobody doubted their full conviction respecting the superiority of a doctrine, the adoption of which compromised considerable pecuniary advantages, and frequently the reputation derived from a practice of 20, 30 and 40 years standing.

“ Nobody has a right, says Ancillon, to disturb, to paralyse, to impede the intellectual march of mankind. Happily, if one would do so, such an illwill would at length be powerless. The feeble human arm cannot long counteract the laws of nature nor overthrow the order of the universe. One may effect much, if he confines himself to its eternal track; but he is very soon seized, hurried away and crushed by the great wheel of time, if he endeavours to give it a retrograde motion. ”

When we consider the present state of homœopathy, we cannot but be in general satisfied. The confidence of the public in the new medical system increases rapidly, the number of professional adherents augments, the doctrine itself is arrived at a high degree of perfection, and

the venerable father of regenerated medicine, who labours continually for its improvement, is now in the centre of civilisation. Thus we may look to the future with well-founded hopes and confidence!

CHAPTER II.

ON THE FUNDAMENTAL LAW OF HOMOEOPATHY.

Tut man, one fire burns out another's burning
One pain is lessen'd by another's anguish,
Turn giddy and be help'd by backward turning,
One desperate grief cures with another's languish :
Take thou some new infection to the eye,
And the rank poison of the old will die.

SHAKSPEARE, *Romeo and Julia*.

The supreme law of homœopathy, viz : *a disease is cured in the most direct, easy and safe manner by such remedies, as in healthy persons produce a similar state of disease*, to the discovery of which Hahnemann was first led by trying quinquina on himself, this law is as ancient as nature itself. That thousands of years have elapsed without discovering it, is by no means astonishing; men are accustomed to search after what is the farthest from them, and to neglect what is at hand. For thousands of years people have seen apples fall from the trees, and the flame of candlelight vacillate, without discovering the laws of gravity and motion. The power of genius must be directed towards such insignificant events to produce from so trivial a beginning a new world of knowledge. Thus Hahnemann created from the simple fact of quinquina producing upon him a fit of

intermittent fever, a new system of medicine, which by its truth and simplicity, seriously threatens with ruin the one hitherto generally practised.

If the above law is a law of nature and the only true way to effect real cures, every real cure which has ever been performed by means of medicaments, must necessarily be so according to that law. “For truth, says Hahnemann, is as eternal as the Almighty himself; it may be a long time neglected by men, till the moment arrives, when by the unsearchable ways of Providence its rays shine forth with irresistible power through the mist of prejudices.”

When we examine the experience of ordinary life, we meet with a great deal of facts which evidently belong to the supreme homœopathic law. The good sense of common people who have not their heads perverted by systems and technical terms, but on the contrary are guided by a plain experience as old as the human species, has pointed out a great many (homœopathic) specifics for accidents that happen frequently in life.

In cold climates, for instance, nobody who has a limb frozen, would place it near the fire, but he puts it into snow or icy water, convinced by a long experience that it is the shortest and surest mode of curing such an accident. “Cold draws out cold, and heat expels heat,” says an old proverb. A prudent person who burns his hand with a hot fluid, applies it to the fire, and is after a short aggravation of the pain radically cured in some minutes; whereas cold water relieves him momentarily, but as soon as he draws the part affected out of the water, the most violent pains ensue and, in the least melancholy case, he lingers weeks and months before he is entirely cured. “The sun extinguishes the fire!” An

overheated reaper does not take cold water or beer to refresh himself, but some brandy. A prudent person, overheated by dancing, takes a glass of warm punch or some tea, and is very soon refreshed; whereas a glass of cold water or some ice-cream may cause death. Varnishers who are exposed to frequent burns, heal themselves by applying hot spirits of wine or oil of turpentine. The vaccination discovered by *Jenner* is nothing more than a homœopathic fact: the cowpock prevents smallpox by producing a similar disease.

Not only ordinary life, but also the daily practice and medical literature furnish a great many instances, which confirm the truth of the law, that medicaments cure only in proportion to their morbid qualities, and it may be desirable for the reader to know some of those cases, wherein that eternal law cannot be disowned. It ought to be observed, that if on the one side physicians made a successful use of the respective medicaments for certain diseases, other physicians assert that they produce similar complaints, and thus have they in many cases effected cures according to the homœopathic law, unconsciously to themselves (1).

Already has the author of the *Ἐπιδημιῶν*, a book ascribed to Hippocrates, mentioned a case of cholera-morbus, which after resisting all remedies was rapidly cured by *white hellebore*, a substance that produces in healthy persons a sort of cholera morbus as Forestius, Ledelius, Reimann and some others observed.

(1) These instances are taken from Hahnemann's *Organon*, where one may obtain further information about the respective works of the quoted authors as well as the chapters and pages, wherein the following cases are related.

The sweating sickness (*sudor anglicus*), which in the beginning was more fatal than the plague itself, broke out for the first time in 1485. It took off 99 patients out of each hundred, and could not be subdued till the physicians resolved to make use of *sudorifics*; from that very time there were but few persons who died of it, as Sennert remarks.

A diarrhoea, which already lasted for some years and threatened inevitable death, was speedily and radically cured, after every kind of remedies had been tried in vain, by a *purgative* administered by an unprofessional man, as Fischer observes.

Georgi says that *agarie* produces in the Kamtschatdales trembling, falling-sickness and convulsions; and Whistling used it with success for convulsions with trembling; and J. Ch. Bernard for a sort of epilepsy.

Murray recommends *aniseseed-oil* for pains in the belly and flatulency caused by purgatives; and Albrecht has observed pains of the stomach, and Forest violent colics produced by aniseseed-oil.

Göritz has cured *hypocondriacal* asthma, and Stoerk dyspnoea by *colchicum*. These cures are attributable to the homœopathic qualities of that plant, which produces asthma and dyspnoea, as de Berge has observed.

Muralto has remarked, as may be done any day, that *jalap* produces pains in the belly, great uneasiness and continual agitation. Any body that is acquainted with the homœopathic curing law, will find it to be very natural, that Wedel could by this medicine relieve young children from pains in the belly and uneasiness attended with crying, and procure them sound sleep.

Senna produces pains in the abdomen and flatulency with disordered circulation of the blood, and there-

by want of sleep, as Murray, Hillary, Spielmann, Casp. and Fr. Hoffmann attest; and yet it is by means of Sen-na, that Detharding has cured violent colics and want of sleep.

Euphrasia, according to Murray, cures bleareydness and a kind of inflammation of the eyes; by what other quality can it do so, than that of producing an inflammation in the same organs, just as Lobelius and many others have observed.

According to J. H. Lange *nutmeg* has been very salutary in hysterical fainting. The cause is that nutmeg given in strong doses produces in healthy persons fainting and a total insensibility, as J. Schmidt, Cullen, etc., have remarked.

The long established external use of *rose-water* for inflammations of the eyes, becomes explicable by the homœopathic quality of the flowers, namely, that of producing a sort of inflammations of the eyes, as the experience of Eichtus, Ledelius and Rau confirms.

Fritze observed convulsions, and De Haen convulsions with delirium produced by *night-shade*, and by small doses of this medicament the latter has cured convulsions with delirium. It would be useless to search in the sphere of hypotheses, why *night-shade* was so particularly efficacious in the cure of itchy eruptions and herpes, as Carrère, Fouquet, Poupert, etc., attest; but the explanation is not very difficult by means of the therapeutic law of homœopathy: *night-shade* peculiarly excites a sort of itchy eruption, and Carrère saw a sort of herpes produced by it, that covered the whole body during two weeks.

Rücker saw swelling of the entire body produced by

night-shade ; and Gutacker and Cirillo could therefore cure dropsy by this medicine.

Boerhave, Sydenham and Radcliff cured dropsy by *elder*, because it produces swelling of the limbs, as Haller has observed.

Many physicians, for instance Daniel Krüger, Ray, Kellner, Kauw, Boerhave, have observed, that *stramonium* produces a peculiar delirium attended with convulsions, and it was just this quality which enabled physicians to cure demoniacs (persons attacked by delirium with spasmodical contorsions) and other convulsions, as Sidren, Wedenberg, etc., have actually done.

How could *ipecacuanha* stop hemorrhages as Bagliv, Barbeirac, Gianella, Dalberg, Bergius, etc., observed, but because it excites hemorrhages, as Murray, Scott and Geoffroy have remarked. *Ipecacuanha* is salutary for dyspnoea and especially for spasmodical asthma, as Aken-side, Meyer, Bang, Stoll, Fouquet, Ranoë, etc., attest ; because it has the power of producing spasmodical dyspnoea according to the observations of Murray, Stoll and Geoffroy.

Persons, hurt by contusions and bruises, feel an inclination to vomit, sharp and burning pains in the hypochondria with anguish and trembling, sudden and involuntary motions as if produced by electricity ; both when awake and asleep. As *arnica* produces very similar effects according to Meza, Vicat, Crichton, Collin, Aaskow, Stoll, J. Chr. Lange, etc. it is easily understood, why this plant specifically cures the diseases resulting from contusions and bruises, as an innumerable number of physicians and ordinary persons have experienced for many centuries.

Among the usual symptoms, that *belladonna* produ-

ces in healthy individuals, there are some which, taken together, exhibit a very similar view of that sort of hydrophobia and rage, which is caused by the bite of a mad dog, a disease that Thomas de Mayerne, Münch, Buchholz and Neimicke have undoubtedly cured by *belladonna*.

Henning in vain employed during three months a great many medicines for the cure of an amaurosis attended with streaky spots dancing before the eyes, till he arbitrarily conjectured, that his patient perhaps was gouty, and gave him, as if by hasard, *belladonna*, which in fact cured him rapidly. He would, of course, have chosen this medicament in the beginning if he had known, that those remedies alone, the symptoms of which resemble those of the disease, can perform a certain and durable cure, and that *belladonna* produces a sort of amaurosis attended with streaky spots before the eyes, according to Sauter and Buchholz.

Henbane has cured convulsions, which very much resembled epilepsy according to De Mayerne, Stoerk, Collin, etc., for the very same reason that this vegetable produces convulsions similar to epilepsy, as El. Camerarius, C. Seliger, Hünerwolf, A. Hamilton, Planchon, a Costa, etc., have observed. Schenkbecher would never have cured by *henbane* a case of giddiness, which had existed for twenty years, if it was not a quality of this plant to produce a very similar giddiness according to Hünerwolf, Blom, Navier, Planchon, Sloane, Stedman, Greding, Wepfer, Vicat and Bernigau. Meyer Abrahamson for a long time tormented a jealous maniac with useless medicines till he gave him for the purpose of causing him to sleep, a dose of *henbane* which cured him rapidly. If this physician had known that *henbane* possesses the quality of

producing jealousy and madness in healthy persons, if he had known, that every rapid and radical cure is performed according to the homœopathic law, *similia similibus*, he would have made use of this substance in the beginning, and thus have avoided tormenting the poor patient with medicines, which had no reference to his disease.

Withering could not be any means succeed in curing a patient, who was suffering from a spasmodic contraction of the throat attended with impossibility of swallowing any thing, till he employed *henbane*, which possesses the quality of contracting the throat by cramp and of causing a difficulty of swallowing, according to Tozetti, Hamilton, Bernigau, Sauvages, Hünnerwolf, etc.

Every body knows, that a *strong infusion of tea* causes palpitations and anxiety to persons, who are not accustomed to it; for this very reason a small quantity of it is an excellent remedy for these sufferings, if they are produced by some other cause, as G. L. Rau attests.

Opium according to the observations of Vicat, J. C. Grimm, etc., produces an almost irresistible inclination to sleep with violent perspiration and delirium. Osthoff durst not make use of it in an epidemic fever, wherein the sick exhibited similar symptoms, because the medical doctrine (poor doctrine!) forbade to give opium in such cases. It was only after having recourse to all ordinary medicaments without any success, that he perchance happened to resolve upon trying *opium*, and, wonderful! its good effect was quite astonishing!

J. Lind asserts that *opium* cures head-ache attended with heat of the skin and difficult perspiration. “The head, says he, becomes free, the ardent heat of fever disappears, and the skin perspires easily and abundantly.” But Lind

did not know, that this satisfactory effect of opium resulted, contrary to all decrees of the schools, from its faculty of producing a very similar disease in healthy individuals. Alston says, that *opium* is a medicament, which excites heat; that it is however certain, that it can also remedy it. De la Guerène has given *opium* for a fever attended with violent head-ache, hard pulse, rough and dry skin, ardent heat, followed by a difficult weakening perspiration, which was frequently interrupted by the great disquietude of the patient. And he has indeed observed the most satisfactory effect, because opium exactly produces the same febrile state.

In fevers, wherein the sick were deprived of speech and had their eyes open, their limbs stiff, the respiration difficult, loud and attended with rattling, a lethargic drowsiness (a disease entirely similar to the symptoms produced by *opium*, as De la Croix, Rademacher, Crumpe, Pyl, Vicat, Sauvages and many others have remarked) Ch. L. Hoffmann has observed, that *opium* was the only salutary medicine — a very natural thing, for it was the homœopathic specific. In the same way Wirtensohn, Sydenham, Marcus, etc., have cured lethargic fevers by *opium*. C. C. Matthæi after having for a longtime tormented by inconvenient remedies a sick person, who suffered from an obstinate nervous complaint, the principal symptoms of which were insensibility and numbedness of the extremities and abdomen, at length cured him by *opium*, which, according to Stütz, Young and others, is capable of producing in a healthy person a very similar disease.

Hufeland has cured a lethargy, which already lasted some days, by *opium*; according to what other law has he done so, than the homœopathic, yet undiscovered till the time of Hahnemann? In a case of epilepsy, which did not manifest

itself but during the sleep of the patient, de Haën found this not to be a natural sleep, but a lethargic drowsiness attended with rattling respiration (an effect of opium, when tried on healthy persons), and it was only by *opium*, that he could change that morbid sleep to a natural one, and at the same time cure the epilepsy. — How would it be possible, that *opium*, which, as every body knows, produces of all vegetable substances the most obstinate constipation, could be in small doses an excellent remedy for the most dangerous obstructions, if it were not according to our homœopathic law. *Opium* was found by Tralles to be the only expedient in an iliac passion, after uselessly tormenting the poor patient with purgatives and other improper remedies. The honest Bohn was also convinced by experience, that opium alone can evacuate the bowels when twisted (*miserere*), and the celebrated Fr. Hoffmann could rely in the most dangerous cases of this suffering only on *opium* employed with liquor anodynus. Is there in those two hundred thousand volumes written on medicine any theory capable of giving a rational explanation of these facts?

Raveand Wedekind have cured dangerous metrorrhages by *sabina*, which, as every corrupt person knows, excites hemorrhagy of the uterus and miscarriages.

It is well known, that retention of urine and painful difficulty of urining are the most common symptoms of *spanish flies*, as Camarius, Baccius, Van Hilden, Forest, Lanzoni, Van der Wiel, Werlhof, etc., have observed. Thus the internal use of spanish flies must be a very salutary homœopathic remedy in similar cases, when arising from some other cause. Without enumerating all the ancient greek physicians, there are Fabricius ab Aquapendente, Cappivaccius, Riedlin, Bartholin, Young, Smith, Raymond,

de Meza, Brisbane and others, who have perfectly cured with *cantharides* the most obstinate cases of *painful retention of urine*, if it was not produced by some mechanical obstacle. Huxham observed very salutary effects of cantharides in similar cases, and recommends them exceedingly.

The baths of Tœplitz, like all other *sulphureous* lukewarm and hot waters, often produce an eruption on the skin, which has the greatest resemblance to the itch of woollen-manufacturers. It is by this very same quality, that those baths, like *sulphur* itself, *specifically* cure itchy eruptions.

We read in the writings of Beddoes, that english physicians have found *nitric acid* to be very salutary for salivation and ulcers of the mouth, caused by the abuse of mercury. This acid would never effect any cure of this kind, if it were not endowed with the power of provoking salivation and ulcers of the mouth by both the external application in baths, as Scott and Blair have observed, and by the internal use, according to Aloyn, Luke, Ferriar and Kellie.

Arsenic, as formidable in the hands of an imprudent as it is salutary in those of a rational man, would not have performed such extraordinary cures of cancer in the face under the treatment of a great many physicians, as Fallopius, Bernhardt, Roenow, etc.; if this metall-oxyd had not the faculty of producing in healthy persons very painful and obstinate tuberosities, according to Amatus the Portuguese; malignant ulcers according to Heimreich and Knape; and cancerous ulcers according to Heinze. The ancients would not have so highly commended the effect of Angelus Sala's plaster (otherwise called magnetic plaster, which contains *arsenic*) for the cure of pestilen-

tial buboes and blotches, if arsenic had not the effect of producing in healthy persons inflammatory tumors, which rapidly become gangrenous, according to Degner and Knape; and black buboes, as Vezarcha and Pfann have observed.

The wellknown curative power of *arsenic* for some kinds of intermittent fever has been for centuries extolled by a great many physicians, such as Nicolaus Myrepsus, Slevogt, Molitor, Jacobi, J.-C. Bernhard, Jüngken, Fauve, Breva, Darwin, May, Jackson, Fowler, etc. This power is owing to its quality of exciting intermittent fevers, as nearly all the observers of the prejudicial consequences of that substance confirm, and particularly Amatus the Portuguese, Degener, Buchholz, Heun and Knape.

Thunberg, Wilson, Luzuriaga and others have observed among the injurious effects of *lead* the most obstinate constipation and even iliac passion; and it makes, of course, no exception to the general homœopathic law. For Angelus Sala has cured, by its internal use, the iliac passion; and J. Agricola, a most dangerous case of obstruction. The *pills of lead*, by means of which so many physicians (Chirac, Helmont, Naudeau, Perérius, Rivinus, Sydenham, Zacatus, Bloch, etc.), have successfully treated a kind of iliac passion and other obstinate obstructions, did not only operate in a mechanical manner, by their weight (gold would have been more proper for that purpose), but as a homœopathic medicament in a virtual way.

The rapid cure of inflammatory swelling of the tongue and throat, which Marcus performed by *mercury*, cannot surprise those, who know the homœopathic law : for that medicament, according to daily experience, specifically excites inflammation and swelling of the interior parts of the mouth.

Sauter has cured, in a homœopathic way, an ulcerous inflammation of the mouth attended with thrushes (aphtae), and a smell similar to that which accompanies mercurial salivation, by making the patient use a gargle of a solution of *sublimæ*. Hecker successfully employed some compounded medicines for the cure of a caries, which appeared after smallpox. There fortunately was mercury among the ingredients, which homœopathically cures that disease, because it is one of those rare medicaments, which produce caries, as the abuse of mercury in the cure of syphilis sufficiently proves. This metal, so terrible by a too long and inconsiderate use, becomes however, if prudently managed, very salutary for caries of the bones provoked by external injury, as Schlegel, Joerdens, Müller, etc. attest.

It is very remarkable to observe the close relation, that exists between the symptoms produced by *electricity* and the diseases, cured by its application. Among others *electricity* provokes, as every body knows, a contraction of the muscles similar to convulsive motions; and by this convulsive faculty of electricity de Sans and Franklin were enabled to cure convulsions. Theden cured in this way a girl of ten years old, who had lost her speech from the effect of a thunderbolt and whose left arm was, in consequence of this event, almost paralysed, whilst her legs were affected by a continual involuntary motion and the fingers of her left hand contracted by spasm.

It would be still very easy to cite thousands of similar instances, which evidently prove, that every speedy and radical cure, ever performed in alloëopathy by means of medicaments, has been so, unconsciously to the physicians themselves, according to the therapeutic law of homœopathy.

There are in common medical practice some medicaments acknowledged as specifics for certain diseases, and yet the practitioners never thought, that facts so frequently repeated could not be the result of chance; that on the contrary these facts were owing to a certain law of nature; for nature never acts but according to fixed laws. Now if *some* medicaments act on the body according to a certain principle, why will it not be the same case in respect to all others?

There have sometimes been physicians, who thought that medicaments cured diseases by their faculty of producing similar diseases, and Hahnemann himself cites them in his *Organon*, in order to prevent the suspicion of attributing to himself the priority of the *idea* of that principle. Unfortunately this idea passed through their heads like a flash of lightning without any further consequences.

Thus Boulduc says, that the purgative quality of *rhubarb* is the cause of its faculty of curing diarrhoea. Stoerk thought, that *stramonium* which deranges the mind and produces madness in healthy persons, might be applied to maniacs in order to restore the use of reason.

Stahl a physician of a danish regiment has pronounced his opinion in a very clear manner. He said, that the rule, adopted in medicine, of curing diseases by opposite remedies (*contraria contrariis*), was entirely false and inconsistent; that on the contrary he was convinced, that diseases were to be cured by medicaments, which produce similar disorders (*similia similibus*); in that way burnings were healed by placing the scalded part near the fire, frozen limbs by putting them into snow or cold water, inflammations and contusions by distilled spirits; and he thus cured the acidity of the stomach by a very small dose of

vitriolic acid, whilst others in vain employed for such cases a great many absorbent powders.

It is remarkable to observe how near the physicians of all times have been to the homœopathic curing-law, without discovering it; and this extraordinary fact finds its only explanation in the want of serious reflection and candid examination, which at all times has prevailed in medicine.



CHAPTER III.

ON DISEASES.

If physicians have hitherto puzzled their own and other people's heads by useless researches on the nature of diseases, by the innumerable divisions of the latter into classes, genera and species, and by a hundred other inconsistent points respecting human complaints, the penetrating genius of Hahnemann on the contrary has established order and simplicity in that important subject. The respective deficiencies of alloëopathy have been partly mentioned and censured in another place (1); and I therefore confine myself here to a succinct exposition of the principles of homœopathy respecting diseases.

That fundamental power, by the activity of which the different parts of our organism are conducted from the smallest beginning to their complete formation; which virtually (dynamically) penetrates every organic being; without which the material organism is incapable of activity, sensibility and selfpreservation; the perfect harmony of which includes the idea of absolute health; in short, *vital power* may be brought into disorder by an infinity of strange influences, and that effect is what we call *disease* (2).

(1) S. page 19, sqq.

(2) The cause of diseases is not, as people frequently fancy, rude corrupted matters, which circulate in the canals of the body, or at-

But as we do not know the nature and essence of that invisible power in the healthy state of the organism, but can only perceive it by its manifestations, thus in diseases also the nature of the change of vital power is concealed from human eyes, and we can only know it by its manifestations.

Thus every disease has a *concealed* and a *manifest* part. The former consists in the *invisible dynamic changes of vital power or the final cause of the disease*; the latter in the *symptoms* or those *signs, by means of which the disorder exhibits itself to human perception. We therefore know the diseases only by their symptomatic manifestation, but we are ignorant of their nature and essence* (1). Both parts together form a complete view of the disease, but this ensemble is only visible to the eye of the creator. It is therefore stupid, if allœopathy pretends to penetrate into the nature and essence of the diseases; and it is a crime to base upon such mere conjectures the rules of the treatment.

As the *symptoms* are what we *clearly* know of diseases, homœopathy considers their *totality*, that is to say, *all, even the slightest symptoms with all their peculiarities, as the principal object of the treatment*. I intentionally say the totality of the symptoms in order to refute by this very word the objection, frequently made

tach themselves by preference to such and such an organ. If these matters exist as the mucus in common cold, the pus in ulcers, acidity in the stomach, etc.; then they are not the *productive cause* of the complaint, but on the contrary the productions of the dynamical disorder. If this were not the case, a cold, for instance, would be cured by clearing the nose of all the mucus it contains, but every body is aware of the contrary; the real cause continues to exist and reproduces these matters.

(1) Comp. page 19.

to homœopathy, of being a symptomatic or such a curing method, as exclusively acts against one or several symptoms. Now the invisible changes in the interior of the organism, and the totality of the perceptible symptoms, have both together as near and necessary a connexion as cause and effect; they are in such an intimate union that the one cannot *exist* or *radically disappear* without the other. *The remedy therefore, which entirely annihilates the totality of symptoms, must also annihilate the invisible side of the disease;* and that is what homœopathy recommends.

The symptoms are *subjective* and *objective*, that is, there are some, which are only observed by the patient alone, such as the whole category of abnormous sensations, and others which are obvious to other individuals. They manifest themselves both in the *body* and *mind*. It is an eminent merit of Hahnemann to have evidenced the importance and necessity of observing the symptoms of the moral side with the same exactitude as those of the body. Though nothing can be plainer, than that as body and mind form *together* the human being, and are two as inseparable things as the arctic and antarctic pole of a magnet, two different manifestations of the same fundamental power, that, I say, the one cannot suffer without affecting in any way the other; this plain truth has however been entirely neglected down to Hahnemann. The symptoms of the mind are even more characteristic and individual than those of the body, and the homœopathic treatment being essentially an individual one, it may be easily understood, how that kind of symptoms is often a most important guide in the choice of the suitable specifics.

By collecting with the utmost exactitude the totality of the symptoms with their peculiarities, such as their time

of appearing and disappearing, their occasional causes, their antecedents, their dependance upon other particular circumstances, the special character of the symptoms, particularly of the various kinds of pain and so forth, the physician is able to take a complete view of what he can and must know of the disease. The method of investigating the disease as homœopathy requires it, is too important a point not to be treated of in a separate chapter" (1).

As to the division of the diseases, Hahnemann has banished from his doctrine all the genera and species with their innumerable names, which alloëopathy throws together with so little distinction. Not meeting in nature with classes and names of diseases, those arbitrary fetters into which the usual medicine will force nature, but with individually characterized complaints, homœopathy admits only the simplest and the only practically admissible division, which is founded on nature itself, namely, that into *acute* and *chronic* diseases.

Acute diseases are sudden alterations of vital power, which have a limited duration, more or less short. *Chronic* diseases are those, which after a trivial commencement, that is often scarcely observed, insensibly penetrate the organism (each of them in an individual manner), and alienate it by degrees so much from its regular state, that vital power with all its efforts, can never annihilate them by its own energy. They derive their origin from chronic miasms.

Acute diseases are solitary cases, or they are sporadic or epidemical. The *solitary* acute diseases are those which attack but one individual and are provoked by *particular* prejudicial influences, to which this individual

(1) S. the following chapter.

has been *especially* exposed. Excesses in the enjoyments of life, privation of what is necessary for the existence of the body, violent physical and moral influences, cold, overheating, fatigue, etc., etc., are the frequent causes of similar acute disorders : most acute diseases exhibit this character. The *sporadical* acute diseases simultaneously attack several persons and in different places, and are provoked by meteoric and telluric prejudicial influences, by means of which many persons become exposed to certain diseases at the same time. The *epidemical* acute diseases, bordering on the sporadical, are those, which arising from a similar cause, attack a great many persons at once and in the same place, and become easily contagious, particularly if the mass of individuals, exposed to the morbid influence, are kept together in too narrow a space. These epidemical fevers are either of a character, which is *peculiar* to this epidemic or they are fevers of a *specific miasm*, which in general return under the same form. As to the epidemical maladies of the first kind, the disasters of war, inundations, famine, are often their provoking causes ; all the persons who suffer from them, generally exhibit homogenous diseases which, when left to themselves, terminate in a short time either in death or recovery. The second kind of epidemical fevers, known by certain names, arises from acute miasms, which commonly attack the subject only once in his life, such as smallpox, measles, chincough, etc., etc.; or they are miasmatic fevers, which usually return under a similar form, but may afflict people more than once in their life, such as the Levantine plague, yellow-fever, cholera-morbus, etc.

In acute diseases, and especially with young individuals, the energy of vital power is generally very vigorous and very just. It commonly conducts them to a fortunate

issue in a certain space of time, if not deranged in its efforts by some accident, such as the inconvenient interposition of a drugmixing physician or the display of a chronic miasm till then concealed in the body.

As to *chronic* diseases the theory of Hahnemann is very different from every other previous to his, and is an additional proof of the eminent sagacity of its author.

“Those complaints, says Hahnemann, are improperly called chronic diseases, to which people are subject, that are continually exposed to *avoidable* prejudicial influences, who, for instance, inhabit unwholesome countries, or give themselves up to immoderate labours of body and mind, or are in want of exercise and air, or are tormented by continual grief, or who use pernicious food and drink, etc. Cachexies and sufferings arising from these influences are cured by removing for ever from the sick person the exciting causes of his illness *provided that no chronic miasm is concealed in his body.*”

“The real chronic maladies are those, which take their origin from a chronic miasm, and are in spite of the best physical and moral regimen always increasing and torment the patient up to the end of his days, unless cured by specific remedies. Those are the most numerous and most terrible enemies of the human species; for neither the strongest constitution of the body, nor the most perfect regimen, nor the most energetical vital power can annihilate them.”

“Hitherto *sypphilis* alone was acknowledged to be such a chronic-miasmatic disease, as, if left to itself, would continue to exist up to the death of the suffering individual. Another disease of that kind is *sycosis* which physicians fancied they could cure by destroying the excrescences, without suspecting that the general cachexy continued to exist.”

“ The third chronic miasm and the most important of all is *Psora*, which has for its external characteristic a *particular breaking-out*, provoking insupportable, voluptuary itching (with a peculiar smell); whereas *syphilis* is characterized by the *venereal shanker*, and *sycosis* by its *crisped excrescences* similar to cauliflower; all these external symptoms appear only after the completion of the internal infection of the organism. *Psora* is the *original cause* of the greatest number of those forms of chronic diseases, which are represented in the pathological systems under the most various names, such as weakness of the nerves, hysterics, hypochondria, insanity, epilepsy, cramps, rickets, skoliosis, kyphosis, caries, cancer, fungus, gout, hemorrhoids, jaundice, chronic hemorrhages, asthma, suppuration of the lungs, impotency, sterility, megrim, cataract, gutta serena, deafness, stone in the kidneys or bladder, paralysis, etc. ”

“ This infectious miasm, which dates from the highest antiquity, and has passed through hundreds of generations and many millions of human organisms, has attained an incredible extent and has displayed itself in innumerable forms of chronic diseases. Let us add to the endless diversity of human constitutions, the infinite variety of prejudicial influences, which they are subject to, and we shall not be astonished at the variety of chronic sufferings, that arise from *psora*. ”

Nobody before Hahnemann has given so extensive a basis to the origin of chronic diseases, and his theory is as new as it is ingenious. It is so opposite to whatever has been adopted up to this time with regard to chronic disorders, that many people in the beginning may find it to be hardly credible; further reflexion and the proofs of daily experience will however soon convince them, how

true and how conformable to nature this theory is. He refers the whole of chronic diseases to three miasmatic original-causes, namely to *psora*, *syphilis* and *sycosis*, and every chronic complaint, we meet with, is a manifestation of one of them, or of two, or even of all the three combined together. As to *syphilis*, it was already partly acknowledged before Hahnemann to be the origin of many chronic diseases and their complication. *Sycosis* was fancied to be identical with syphilis, and Hahnemann is the first, who has pointed out their difference; its extent is less considerable than that of syphilis. But the primary original cause of chronic complaints is, according to Hahnemann, *psora*, the present modified external symptom of which is the *itch*, which, *if not cured specifically or if repelled by external applications, or if disappearing through some other circumstance from the skin, displays itself sooner or later by the most various chronic complaints.*

Psora is the most ancient chronic miasmatic disease. In those thousands of years, that it has afflicted mankind (for it must have been originated previous to the earliest history of any nation) it has gained an incredible extent. “The most ancient records of history, we know of, says Hahnemann (1), already mention *psora* as having acquired a great extent. Moses, 3400 years ago, already remarked several species of it (*Leprosy*). It seems however that *psora*, at that time and even later, has principally shown itself on the external parts of the body, as in uncivilized Greece, among the Arabs and in Europe during the middle ages.”

1 Chronische Krankheiten, I, 17.

After raging during that time in Europe under the form of a *malignant erysipelas* (St.-Anthony's fire) and *leprosy* being brought into Europe by means of the holy wars, *psora resumed the character of leprosy*. Though spread over Europe more than at any time before (there were in France alone 2000 hospitals for the reception of lepers in the year 1226) the external hideousness of this breaking-out was however somewhat diminished by the means of cleanliness, that were brought at the same time from the Levant, for instance, the use of shirts unknown in Europe, the more frequent use of baths etc. The increasing civilisation as well as a more exquisite manner of living at length brought the dreadful breaking-out of leprosy to the form of *itch* at the end of the 15th century, when just another chronic miasmatic disease, *syphilis* (in 1413) made its appearance.

As the psoric disposition is not only produced by a new infection with the characteristic breaking-out (*itch*), but is also hereditary; as since the immemorial existence of psora (leprosy, St.-Anthony's fire, all the host of chronic eruptions and other chronic diseases) it has never been radically cured (because the specific remedies were unknown), and has thereby been transmitted from generation to generation, we cannot really be surprised at its incredible extent among mankind.

The present primitive form of psora, *itch* (modified leprosy) is that of the chronic miasms, which may be caught the most easily; and it is, therefore, the most general of them. The great extent of this miasm, its easy communication, and all the circumstances that men are exposed to since the moment of their birth, are the causes why hardly any person is entirely free from this miasm; and, to use the words of Hahnemann, the hermit on

Montserrat in his rocknest as well as the young prince in his fine baby-linen can scarcely escape it. Parents are mostly quite ignorant of such an accident; because *itch* seldom exhibits with children a considerable breaking-out, and because the nurse knows the usual means of repelling it secretly or pays no attention to a feeble eruption, that afterwards disappears of itself, and so forth.

Psora being for these 300 years reduced to a milder external form, which can be so easily concealed, not only its communication to other persons is much more facilitated than at the time, when the external dreadfulness of the disease withheld people far from the leprous persons; but also its being repelled is rendered very easy. It is principally since that period, that chronic diseases, which are now so common, afflict the civilized world.

It is a doubtless truth, that with all acute and chronic exanthematic diseases, the symptoms on the skin appear only after the completion of the internal disorder, which is provoked by the infection; that especially in chronic diseases of the skin, of whatsoever description they may be, the symptoms on the skin are an expedient of nature to diminish and to divert the force of the internal disorder from the more vital internal organs; it is, as if one might say, vicarious for the latter. Now if itch or any other of the great many eruptions, such as tetters, ringworm and so forth, all modifications of psora, are treated by external applications, as unguents, washings, haths, fumigations, etc., and are *thus repelled into the interior of the body; then we observe, sooner or later, psora thus repelled become the real cause of an infinity of different chronic complaints.* Notwithstanding this plain truth and a long melancholy experience, allœopathy recommends however still at this period, that those breakings-out are to be cu-

red by making them disappear from the skin by external remedies ! Whosoever desires to be informed on the lamentable consequences of such a perverse treatment, may look into the immortal work, which Hahnemann has written on chronic complaints (1), and he will be soon convinced by the great many melancholy instances cited therein from ancient and modern authors.

Men can, as I said above, become psoric in a double way ; first by a *new infection with psora in its primitive form, itch*, which, if not specifically cured, but deprived of its characteristic by external application of medicaments or any other circumstance and repelled into the interior of the body, displays itself sooner or later in the form of various chronic diseases ; all the other chronic breakings-out from the slightest up to the most dreadful are in the same case. The second way of becoming psoric is by *inheritance*. Parents suffering from psora, that is, from any of those innumerable chronic disorders, we see mankind afflicted with, all modifications of the same fundamental disease, communicate the psoric disposition to their progeny, a disposition which exhibits at a later period a chronic complaint of a similar or any other form, modified by the individualities of the patient and other peculiar circumstances. The complaints known hitherto under the denomination of *hereditary* or *family-diseases*, find their full explanation in the Hahnemannian theory. Suppose, further, the very rare case, that a child issues from parents entirely free from psora, it may however hardly escape taking the infection from its nurse. In general there is scarcely one out of a hundred nurses,

(1) Vol. I, p. 50-56.

who does not exhibit some mark of psora, such as eruptions on the head, or any other part, warts on the hands, whites and so forth. They perfectly know how to conceal such affections; and the poor nursling, after escaping psora from its parents, takes that melancholy inheritance from its nurse. Examples of this kind are unhappily too frequent to be required in order to confirm the present assertion.

A similar way of communication seems to be in many cases, *vaccination*. Children suffering from chronic disorders of childhood, such as swelling of glands, breakings-out on the head, worms and so forth, can frequently be proved to have been vaccinated from such children as suffer from the same or similar complaints, and that their disease appeared a short time after the vaccination. Vaccination therefore, though of invaluable importance and utility in itself, should however never be performed but from vigorous and healthy children.

An individual being attacked with psora either in consequence of a new infection or by inheritance, the effect of the miasm may be *counterbalanced and overpowered by the energy of vital power*; it may be kept within certain bounds for a longer or shorter space of time, and the psora is then in a *latent*, slumbering state; it gives no signs or very slight ones of its existence, and the individual seems to enjoy a very good state of health. But when the strength of the individual becomes weaker by age or any other accident, than the concealed enemy, overcoming the feeble resistance of vital power, displays itself in the most various forms of chronic complaints. During the period of infancy the force of resistance not being yet developed, psora is stronger, and produces all those chronic complaints from which children so fre-

quently suffer; such as many kinds of breaking-out, worms, convulsions, scrophula, evil, and so forth. Children on growing older, become stronger; and psora, *without being cured*, yields to superior force. For that reason physicians console parents with the assertion, that all those diseases of infancy will disappear towards the period of puberty, without knowing, that the cause, which produced the complaints of weak infancy, is *not extinguished*; that, on the contrary, its effect is *only transiently suppressed by increased strength*. It then breaks out anew in advanced life, or on the first occasion favorable for its appearance. Suppose such an apparently very healthy person to be attacked by an epidemic fever, a contagious acute disease such as smallpox, measles, chin-cough, scarletfever, and so forth; or to receive injury from the effects of a violent fall, wounds, a considerable burn, the breaking of a limb, a difficult accouchement, and the constitution to be weakened by such accidents; or should one receive a shock by a violent moral affection as from the loss of a beloved person or of one's fortune, from a violent passion, jealousy or sexual excess; though he should arrive even without meeting with any such accidents at an age, when the constitution becomes naturally weaker; then the hitherto slumbering psora frequently lifts its head again. It then produces dangerous complications of the acute diseases, or provokes a complete chronic disorder; such as hypochondria, asthma, gout, rheumatisms, megrim, hemorrhoids, whites, ulcers, disorganisations, and so forth, which, unless specifically cured, torment the patient down to his last hour. Commonly those complaints are said to be the consequences of old age! But has Providence primitively intended, that the human constitution should suffer from such diseases

at an advanced age; would that be consistent with that most wonderful construction of our body, wherein every organ, every fibre has been placed in such a manner as to contribute to the most regular movement of the machine? To sustain such an assertion, would be blaspheming the wisdom and bounty of the deity.

This brief exposé of the Hahnemannian theory, which finds a fair justification in the observations of attentive physicians of all epochs on the prejudicial consequences of repelling breakings-out and in the admirable effect of the homœopathic *antipsoric* medicines for the cure of psoric (chronic) diseases, may suffice to afford the readers a general idea of chronic diseases. Allœopathy having always been, and being still at this moment entirely ignorant of this point, has consequently always been and is still up to this moment entirely inefficacious against those disorders; whereas homœopathy, thanks to the invaluable efforts and talents of Hahnemann, is enabled radically to cure the most part of chronic diseases.

“ The second original cause of chronic diseases is *sycosis* (1), which has however produced very few of them and has been prevailing only from time to time. This miasmatic complaint which was very much diffused during the war from 1809 to 1814, but has since diminished, has commonly been treated in a fruitless and prejudicial manner by the internal use of mercury (because it was presumed to be identical with syphilis), whereas the excrescences which occupy the genitals in form of a *cock's comb* or of a *cauliflower* and so forth, and which are the characteristic of primitive sycosis, are usually destroyed,

(1) Hahnemann's *Chronische Krankheiten*, I, 144.

by burning and cutting away or by corrosive substances. The next and natural consequence of this proceeding is, that they return; or that the *sycotic disease* being deprived of its local symptoms, vicarious for the internal disorder, shows itself by secondary sufferings, such as excrescences in the cavity of the mouth, on the anus, the tongue, palate, lips, great dry tubercles in the armpits, on the neck, the head (polypes, warts), and so forth, and by other kinds of chronic diseases of which I only cite the contraction of the tendons of the contracting muscles, particularly of those of the fingers. ”

This disease, according to Hahnemann, can be cured only by specific remedies, or such medicaments as produce a similar disorder in healthy persons. If the patient is suffering at the same time from some psoric chronic disease, or if the slumbering psora is awakened by the new disorder, then a complication of *psora* and *sycosis* arises, which requires a particular treatment.

“ The third chronic miasm, says Hahnemann (1), which has been for these three centuries and a half the source of many chronic complaints, is that of the *venereal disease*, *syphilis*, which is difficult to be cured only in the case of its being complicated with displayed psora; it is seldom so with sycosis, and in such cases it is generally complicated at the same time with psora. ”

“ The venereal ulcer is the result of the internal syphilitic disease which begins from the first moment of impure contact; whereas the external symptom, the ulcer, appears but after the completion of the general infection of the body. It is, like the excrescences in sycosis and the e-

(1) Hahnemann's *Chronische Krankheiten*, I, 148.

ruption on the skin in psora, the vicarious symptom of the internal disorder. A pernicious error induces common physicians to consider this external symptom as being nearly the whole disease, and to destroy it by corrosive, drying medicaments, etc. The internal disease, deprived of its vicarious local symptom, cannot but break out in *secondary syphilitic diseases* (1). ”

“ Very often syphilis is complicated with psora, either because the sick individual was already suffering from a chronic disease before his infection with syphilis, or because the slumbering psora is excited by the common violent treatment. In that way arises a complication that the English call *pseudosyphilis*. ”

The complication of all the three chronic miasms is very rare; and Hahnemann himself has observed, during a practice of more than half a century, but two cases of it. The treatment is then very difficult, and requires a long space of time to be terminated by a radical cure.

(1) A great deal of those symptoms however, which can easily be taken to be the consequences of syphilis, are but the melancholy consequences of the common, unreasonable treatment by mercury. Compare with the symptoms, exhibited by those unhappy creatures, who drag on their ruined body after being treated by alloëopathy for a syphilitic affection, the symptoms of mercury in the materia medica of Hahnemann, and you may easily judge, which commonly merits greater censure, the patient or his physician.

CHAPTER IV.

ON THE METHOD OF EXAMINING DISEASES.

It seems to be very suitable to enter into the particulars of this important subject, partly in order to show to the public how minutely the homœopathic physician ought to examine his patients, and principally in order to afford to those, who are far from a homœopathic practitioner, the means of representing a proper description of their complaint, so as to avoid an obstacle to the cure arising on their part.

If in alloëopathy, as it has been stated in an other place, the physician confines himself to a most general examination of the disease and asks only such questions as seem to him sufficient for attributing to it a name and final cause, it is just the contrary in homœopathy. In homœopathy the *most minute individualizing* is the characteristic of the examination of a disease; it rejects the names of diseases and the researches after their final cause, and regards almost exclusively the symptoms together with their peculiarities in the *respective individual*. The utmost exactitude in respect to this point, is the first condition of an expeditious and successful cure; without which the physician cannot form a proper idea of the disease, and still less make choice of the suitable specifics for it.

If the disease is examined by the physician himself,

his first duty is to *listen patiently to the sick person's own narration*; because he thus becomes generally acquainted with the characteristic symptoms of the disease, which are the most important for the treatment. He should rarely interrupt the relator, and never suggest any thing by means of unseasonable questions. When the patient has not any thing more to relate, then *he* might begin his examination, by which means he completes the patient's own relation. *He ought minutely to write down all his respective observations.* A physician who neglects this point, or who is in too great a hurry to listen quietly to the patient, transgresses against the golden rules of taking a proper view of the disease, as Hahnemann has laid down in his Organon, and will hardly ever succeed in the treatment.

I shall now endeavour to indicate the rules, by means of which the patient may transmit to his physician such an account of his disease as that the latter may be thereby enabled to treat him suitably. He ought, both when examined by a physician and when stating his complaint by writing to the latter, to mention every circumstance as *distinctly and simply* as possible, and to avoid vague technical terms. The first point he has to observe in his statement, is to give the physician a general account respecting his age, constitution usual temper, usual occupation, manner of living, and so forth.

After this general statement the patient ought to relate the state of his health from his earliest youth, indicating at the same time, whether he is born of unhealthy parents; or if there be any hereditary disease in the family; with what diseases his parents were afflicted; whether he has had the usual diseases of infancy, and particularly, if he has suffered from any breaking-out on the head or other

parts (*itch*), and how these complaints have been treated. A very important point is to relate whether he has taken much drugs, and what description of them. In this respect it is recommendable to send to the physician, if possible, the prescriptions, wherein are ordered the medicines he has taken. With females it is moreover necessary to mention how their menstruation has begun, how it has been regulated during the period of life, that they are subject to it, under what circumstances it has ceased, etc.; whether they have had children; whether their deliveries have been good; whether they have miscarried, etc. In case the patient has at any time been affected with syphilis, he ought to confess it openly and not to omit mentioning the treatment he has undergone for its cure. In general, the patient ought to relate every thing of his former life, that may have any connexion with his present disease.

After a short, but exact exposé of those antecedents, the patient arrives in a natural way at the commencement of his present disease, and has now to relate its occasional causes, if there are any known; and finally, to describe the present state of his health. Thus the whole statement of the patient consists of two parts, viz : the *history of the antecedents of his complaint*, and the *description of his disease such as it is at the moment characterized*.

As to the description of the present state of the disease, the patient ought to relate it in clear and simple expressions, just as if he were narrating it to the physician present. In this way he naturally mentions *first those symptoms from which he suffers most*, and if he relates them exactly as he feels them, the physician is enabled to distinguish the principal and characteristic symptoms of the complaint from the less important ones. This point is of

the utmost importance because it has great influence on the choice of the medicament. Those symptoms which appear to the patient to be the most important, ought to be *underlined*. After marking in this way the more striking symptoms, he has to describe all the other ones of his illness.

On taking a view of his disease, the patient ought moreover to observe the following rules, in order to complete the exactitude of his description. Is it not sufficient for the homœopathic treatment to notice the symptoms as such; but at the same time the peculiarities with which they are attended, ought to be exactly described. When therefore any symptom or a whole group of symptoms principally appear at a certain hour, or when they *disappear increase or diminish* in the *morning*, the *afternoon*, the *evening*, after *midnight*, etc., it ought to be exactly reported. The same is to be observed in respect to *cold or warmth*; to *motion or repose*; to being *indoors* or in the *open air*; to *eating, drinking, coughing or sneezing*; to the different kinds of *weather* (dry, humid, cold, warm, windy, etc.); to the *change of the moon*; to the *different positions of the body, walking standing upright, lying down*, etc. All these peculiarities can more or less regulate the choice of the specific.

As to the symptoms of *pain*, homœopathy is of a far greater exactitude in examining them than the common medicine. If it is sufficient to the latter to know only that there is a pain, homœopathy inquires moreover, how this pain is characterized; and the relater has to state, if the pain, he complains of, is *priking, burning, tearing, pressing, cutting, drawing, twitching, starting*, etc., and he can in this respect be very much aided by comparisons taken from common life.

When the patient, observing all those rules, has terminated his selfexamination, he ought to recapitulate and to complete it by examining anew the different organs under the assistance of the following scale :

1. *Head* : giddiness with or without inclination to fall (on the left or right side, forwards or backwards); drowsiness; memory and intellectual faculties; headache; character of the pain; its principal seat (attending circumstances); breaking-out; loss of hair; dryness of the hair; sensibility of the skin of the head; trembling, etc.

2. *Eyes* : redness; pains; heat; particular sensations; sore eyes; weakness of the eyelids; eyelids stuck together in the morning; convulsive motions; pain; itching on the eyelids; upper and lower eyelid, its inner and outer corner; eyebrows; cavity of the eye; shortsightedness; faculty of seeing only at a great distance; squinting (strabismus); weeping; inability to bear the light; flies dancing before the eyes; a circle around the flame of the candle; faculty of seeing better in broad daylight or in dim-light; cataract; amaurosis, etc.

3. *Ear*: breaking-out around, on, or in the ear; running of blood, pus; pains; faculty of hearing; noise in the ears; deafness; too great sensibility of the nerves of the ear; glands of the ear.

4. *Nose* : swelling; redness; breaking-out on the nose; itching; excoriation; ulceration; dryness; obstruction; running of mucus or pus; bleeding; smell; bad smells; false smells.

5. *Mouth* : lips ; tongue ; faculty of speaking ; vicious taste (bitter, salty, sour, etc.) ; appetite ; thirst ; saliva (taste of it, salivation) ; throat (redness, dryness, swelling, ulcers) ; tonsils ; palate ; deglutition.

6. *Teeth* : caries ; tartar ; pains (pricking, pulsation, tearing, cutting, plucking, burning, pressing, starting, piercing, etc.) ; does only one tooth or the whole jaw suffer ? does the pain occupy the whole side of the face ? does it affect the head, the ear, etc. ? what is the probable cause of the toothache ? does the patient suffer from it for the first time, or is his toothache rather habitual ? what increases or renews or calms the pain (warmth or cold ; being indoors or in the open air ; eating, drinking, touching, daytime, night, morning, the heat of the bed, moving, repose, speaking, etc.) ? Teeth set on edge. *Gums* : swelling or sensation of swelling ; ulcers ; heat ; pains ; bleeding ; spongy ; drawn away from the teeth.

7. *Face* : pale ; yellow ; meager ; heat ; redness ; freckles ; swelling ; sensation of swelling ; breaking-out (pimples) ; pains ; convulsions ; glands of the lower jaw ; cramp of the jaw ; chin.

8. *Stomach* : nausea ; inclination to vomit ; vomiting of bile, aliments, blood, mucus, water ; taste, colour of the vomited matter ; rising ; taste of it ; hickup ; heart-burn ; plenitude ; sensation of emptiness ; pressing, burning and heat ; sensation of cold ; swelling or sensation of swelling ; pains in the stomach (tension, pression, pricking, tearing, cutting, twisting, etc.) ; particular sensation ; symptoms after eating and drinking ; pit of the stomach.

9. *Hypochonders* : pains in the region of the liver ; chronic inflammation of the liver ; obduration, swelling of the liver ; region of the spleen.

10. *Abdomen* : sensation of tension and swelling ; pains ; flatulency ; rumbling in the bowels (borborygms) ; dropsy ; pains in the loins ; hernia ; groins (glands) ; external part of the abdomen.

11. *Rectum, anus and stool* : itching ; pains ; pressing down ; tenesmus ; protrusion of the rectum ; ascarides ; hemorrhoids (blood, mucus) ; looseness ; diarrhœa ; constipation ; hard, dry, difficult stool ; colour of the stool ; bloody stool ; involuntary evacuation ; smell of the stool ; symptoms before, during, or after the stool ; perinæum.

12. *Urinary organs* : colour, settling, smell of the urine ; retention of urine ; difficult, involuntary, frequent urining ; increased or diminished quantity of urine ; pressing on the bladder ; gravel ; stone in the bladder ; pains in the urethra during, after, or without urining ; bloody urine ; hemorrhage of the urethra ; secretion of mucus, pus in the urethra ; urining by drops, etc.

13. *Sexual organs* : prepuce (swelling, inflammation, phimosis, paraphimosis) ; gland (inflammation, swelling, pains, spots, ulcers, sycosis) ; urethra (gonorrhœa, liquor of the prostata) ; scrotum (swelling, hydrocele, breaking-out, contraction, relaxation) ; testicles (inflammation, pains, swelling, obduration) ; spermatic funicles (pains, swelling of the veins) ; venereal desire too ardent or diminished or entirely wanting ; weakness of the organs of generation ; onanism ; coition ; female sexual organs ; sup-

pression or retardation of menses; too early menses; hemorrhage of the uterus; leucorrhœa (whites); pains, troubles of pregnancy; lying in; miscarriage, etc.

14. *Organs of respiration* : sneezing; cold; bad smell of the breath; hoarseness; suppression of the voice; larynx; particular noise of breathing; windpipe; oppression of the chest; difficult respiration (cause, time of exacerbation and other relative particulars); suffocation; sensation of weakness in the chest; different pains in the chest (influenced by breathing, coughing, sneezing, speaking, laughing, etc.); heat; catarrh; humid cough; bloody expectoration; colour and taste of the spittle; dry cough; convulsive cough; cough attended with vomiting; symptoms before, during or after coughing; time, when the cough is worse, occasional causes of the cough; *breast* (particularly of females); obduration; glands; inflammation; pain; erysipelas, fretted or chapped nipples; ulcer; suppuration; milk.

15. *Neck, back and loins* : wry neck; obstructed glands; wen; stiffness; swelling; pains; sensation of weakness, fatigue, heaviness; itching; breaking-out, etc.

16. *Shoulders, arms, hands, fingers, legs* : pains heaviness; weakness; fatigue; stiffness; trembling; disquiet; numbedness; sensation of cold; paralysis; perspiration; dryness; breaking-out; spots; itching; chap; swelling of the glands of the armpit; cramps, convulsions; insensibility; boils; erysipelas; ulcers; chilblain; warts; nails (colour, dryness, deformities); corns; varicous veins, etc.

17. *General complaints*: sensation of disease, uneasiness, cramps; convulsions; epilepsy; facility of catching cold; sensibility to the open air; too great sensibility of the skin and the whole nervous system; trembling; tension; dryness of the skin; pulsation through the whole body; itching, breaking-out; boils; ulcers; pain in or around the ulcers; swelling meagerness; jaundice; general stiffness; weakness; fainting; paralysis; numbedness; pains all over the body; inclination to lying down; disquiet in the whole system; system of circulation; palpitations; pulse (hard, frequent, intermittent, weak, full, etc.); fever; shivering; heat; perspiration (partial or general, with or without thirst and other disorders); intermittent fever (every day, every third, fourth day) with or without shivering; shivering before or after the heat; dry heat; perspiration; other troubles attending the paroxysm.

18. *Sleep*: fatigue and inclination to sleep; difficulty in falling asleep; uneasy sleep; want of sleep (causes: pains in different parts, disquiet, agitation, colic, anxiety, palpitations, heat, numbedness of the limbs, nightmare, nausea, vomiting flatulency, shivering, fright, convulsions, hunger, thirst, agitating thoughts, cough, etc.); crying, speaking, weeping during the sleep; snoring; sleep before or after midnight, towards morning; light, heavy sleep; particular positions during sleep; too early awaking; not refreshing sleep; involuntary evacuation of excrements or urine during sleep; somnambulism; dreams of different descriptions, etc.

19. *Mind*: anxiety; disquiet; irresolution; despair; loss of spirits; melancholy; grumbling; indifference; in-


sensibility ; too great sensibility and irritability ; eagerness ; inclination to weep ; sadness ; disgust of life ; impatience ; hastiness ; delirium ; madness ; fury ; misanthropy ; distrust ; fear ; presentiments ; tediousness ; absence of thought ; patience ; phlegmatic temper ; fear of death ; inclination to suicide ; obstinacy ; discontent ; disgust of speaking ; capriciousness ; exalted imagination ; fixed ideas, etc.

If the patient with the assistance of this scale gives a description as exact as possible of his complaint, the physician can form to himself a just idea of it, or at least be enabled to ask the patient such questions as he thinks necessary to complete the view. Every chronic patient ought to keep a journal, wherein he should note down every day, what he feels of his disease. He is thereby enabled always to give a very exact statement to his physician, and himself to observe, after a certain lapse of time, if and how far his disease has changed. In these matters nobody should trust to his memory, which is very often erroneous and would in general hardly be capable of retaining such a quantity of particulars, as are inseparable from a homœopathic treatment.

By comparing the above homœopathic mode of examining diseases with the allœopathic one, wherein the doctor feels the pulse, looks at the tongue, touches the abdomen, and after some minutes writes a prescription, the reader may conceive the minute exactitude of homœopathy. From this exactitude of examining the complaint, the same precision in choosing the specific is inseparable. The levity of allœopathy in these matters enables physicians, practising after that doctrine, to visit a vast number of patients in one morning ; whereas the homœopathist can visit but a very small number in the same space of time,

The above instructions for drawing up an exact description of a disease, enables patients, who live far from a homœopathic practitioner to transmit to him a suitable account of their complaints; and homœopathy, by this means, spreads its beneficent treatment over the most remote countries (1).

(1) The homœopathic treatment of patients, living in distant countries, is considerably facilitated in as much as the medicaments, being so small, as to be transmitted in a letter, can be given by the physician himself— a very important point, because a great deal of the chance of success depends upon the exact and proper preparation of the medicaments. The homœopathic physician ought, *by no means*, to intrust the health and life of his patient into the hands of an apothecary's apprentice, as the alloëopathists do.



CHAPTER V.

ON THE HOMŒOPATHIC MEDICAMENTS.

Had Hahnemann, on discovering the incontrovertibly true curing-law, that *diseases are to be cured by such medicaments as produce in healthy persons a similar morbid state*, terminated his literary activity, his merit would be inestimable and his name immortalized. But his restless genius, his ardent love of humanity, did not stop there; one glance at the existing materia medica convinced him, that, to terminate the great work, a complete reform of this discipline was indispensable. And he really undertook this gigantic task with such a perseverance and self-denial as could arise but from the deepest conviction of the truth of his doctrine, and he executed it to such a perfection, that it will be for ever a classical monument of medical literature. Those, who know the miserable state of the allopathic materia medica, who consider it (like Joerg, an antagonist of homœopathy) as a medical romance, can best appreciate the great merit of Hahnemann.

In the beginning Hahnemann was the only one, who undertook the arduous matter of trying medicaments upon himself. At a later period, he was aided by some young healthy men, who tried medicaments upon themselves and whose observations he examined scrupulously. Thus he created his classical work, entitled: *Pure materia me-*

dica (kleine Arzneimittellehre) in VI vol., to which are to be added the *antiptoric* medicaments in his *chronic diseases*. The more extent the homœopathic doctrine has gained, the more its adherents have been occupied in enriching their observations on the positive powers of medicaments and homœopathy is, in consequence of this, already acquainted with the real effects of a great number of them (1).

It has been shown in another place (1), how defective the alloëopathic materia medica is in every respect; and it therefore needs not be censured here again. If Alloëopathy follows a method by means of which it is impossible to know the real effects of medicaments on the human organism, homœopathy on the contrary lays down the most simple and most natural rules on this subject, and thus acquires a clear knowledge of the positive effects of simples medicines.

“ There is, says Hahnemann, no other more infallible nor more natural way of discovering the proper effects of medicaments on the human constitution than, *trying them on healthy persons and observing what changes result from these experiments in the state of the body and mind, or what elements of artificial diseases the medicaments are capable of producing.*”

1) Already more than 200 medicaments, which have been tried in order to obtain an accurate knowledge of their positive effects, are at the disposal of the homœopathic practitioner; and there can hardly be any disease, for which a substance capable of producing analogous symptoms has not been discovered. I thus refute the ridiculous opinion circulated among the public, that homœopathy cures by *one* universal specific.

2) S. Alloëopathy, page 25.

“ The conformity of my observations on the real effects of medicaments with the remarks of ancient and modern authors on their prejudicial effects, the easily convinces us, that medicaments in altering the healthy state of organism follow *fixed and eternal laws*, and thus produce *certain and positive* symptoms, *which are quite peculiar to each of them*. As each species of plants differs from every other in its external form, its peculiar manner of vegetating its taste and smell, as every mineral and every salt differs from others by its external and internal, its physical and chymical qualities, all medicinal substances likewise are dissimilar respecting their morbid effects, and consequently are so in their curative powers. Each of them changes health in a particular manner, and we are not permitted to confound one with the other. For that reason, medicinal *equivalents* or *substitutes* are in no way admissible in practice; and every medical man ought to distinguish as exactly as possible the different medicaments; for the life and death of men depend in many cases upon his exactitude. But it is only by simple and careful trials on healthy persons, that we are enabled to procure ourselves a proper knowledge of their effects, and to guard against mistakes in their application for the cure of diseases.”

Every medicament is capable of altering vital power, and of producing a longer or shorter alteration of health; but there are to be distinguished in it the *primitive* and *secondary* effects of the medicine. The first impression the latter makes on the organism, wherein it overcomes the resistance of the body against this strange influence, is the *primitive* effect of a medicament, which lasts till the medicine begins to lose its power. Then the energy of vital power becomes stronger than that of the drug, it

opposes its reaction to the latter, and the result of this reaction are the *secondary* effects, which belong rather to the efforts of the organism than to the medicament. This distinction, though perfectly neglected before Hahnemann, is of great importance in practice, because the primitive effects alone are proper to be used for the cure of diseases. Among these primitive effects there are some which are the *characteristics* of a medicament, and others which are *less characteristic*. Now, as in the examination and cure of diseases homœopathy pays its particular attention to the characteristic symptoms of the complaint, in the choice of the specific likewise the characteristic effects of the medicament are particularly resorted to.

As an ample exposition of the method, which is to be pursued in examining the effects of medicaments on healthy individuals, may less directly interest the non-professional public, it may suffice to adduce here some of the rules that Hahnemann lays down on this subject in his *Organon* (1), in order again to point out the great simplicity and exactitude that reigns in every part of this great man's doctrine. All the rules, Hahnemann has fixed for trying medicaments on healthy persons, may, of course, be considered as models, of which no body hitherto has been able to correct any essential point.

The person who undertakes trying a medicament, must in addition to a good state of health, possess sufficient intellectual powers to describe his sensations in clear terms. During the time that the trial lasts the diet of this individual ought to be regulated; he ought to limit himself

(1) Fifth edit., page 175 to 197.

to simple and merely nutritious aliments, and to avoid any thing that might have a medicinal effect ; he must abstain during that time from fatiguing mental and corporeal labours, and every kind of troublesome passions and debauchery. For these trials such medicaments alone can be employed, the purity and genuineness of which cannot be doubted. Each of them must be given to the person, undergoing the trial in a quite simple form. Thus no other heterogenous thing shall be added nor any kind of medicines be taken during the whole time that the effects of the respective drug shall be observed. The same medicament is to be tried on the male sex as well as on the female and on persons of different age.

If the individual is in possession of the above-mentioned qualities, he should take the medicament in the morning, when still fasting. If necessary, he has to repeat the dose according to certain rules, which Hahnemann has laid down on this point, till he observes the medicament to produce morbid symptoms in him. The doses may be as large as the ordinary practice prescribes them.

In the 28th and the following paragraphs of the fifth edition of his *Organon*, Hahnemann adds : “ Late experiments prove, that medicaments in their raw state, if employed for the purpose of investigating their peculiar effects, do not show them so well in all their richness, as the small homœopathic doses, when the powers concealed and dormant in the raw substance are displayed and awakened by the homœopathic preparation, namely by trituration and shaking. The best way to discover the effects of medicaments, even of such substances, which hitherto were imagined to be very weak, is to give for some days to the individuals undergoing the trial, four to six of the smallest globules of the 30th dynamisation every

morning with some water. In case that only slight effects appear after such a dose, we may, till they become stronger and more significant, give every day some more globules pro dosi."

When the person, who has undertaken the trial, feels any symptom produced by the medicament, it is necessary for its exact and characteristic definition to change one's position often, and to observe, if any modification takes place, if, for instance, by moving the affected part, or by walking in the room or in the open air, or by stirring, sitting or lying down, the intensity of the symptom increases, diminishes or passes over; and if it returns, by resuming the former position? Then it is to be observed if the symptom changes by eating, drinking, speaking, coughing, sneezing, or any other circumstance. Finally attention must be paid to what hour of the day or night the symptom seems rather to show itself, etc., etc. All these particulars serve to evidence the proper and characteristic qualities of the medicament.

It is but after repeated essays on many persons of both sexes and of different constitutions and ages, that we gradually arrive at the knowledge of all the elements of disease that a drug can produce. We cannot be sure of having well examined the pure effects of a medicament, but when the persons, who make the following essays, remark only few new symptoms, and always nearly the same as the preceding persons.

When the physician tries a medicament on an other person, the latter must *write down* all the alterations of his health at the very moment they take place. He ought also to add the time of his taking the drug, and how long the the respective symptoms lasted. Respecting the duration of the effects of medicaments, Hahnemann by proving

that they last for weeks, months and longer, has exposed a pernicious error of alloëopathy which imagines them to be very transient.

In case the person under trial cannot write, the physician ought to examine him every day. This examination must be made in such a manner, that the physician may induce the individual to make a free narrative and ask him as few questions as possible.

But of all essays with simple medicaments those made by a healthy and rational physician will always be the most preferable. By these self-essays the physician procures to himself considerable advantages; he will be fully convinced by them of the great truth, that the curative powers of medicaments depend upon their faculty of altering the health in an analogous manner; then these essays render him an exact observer as every physician should be, and he best learns in this way the qualities and powers of the respective substance. The artificial disorders produced by these trials (particularly with medicaments, which are prepared homœopathically) are not prejudicial to health; they rather enable the organism to support without injury many influences, which cause diseases to other persons. The excellent health of Hahnemann himself is a very remarkable proof of this assertion.

As in this way a considerable number of simple medicaments has been tried on healthy individuals, and all the symptoms they produce, carefully noted down, we can now glory of having a real *materia medica*; homœopathy now possesses a code of nature, wherein are exhibited all the elements of artificial diseases, by means of which the physicians can cure analogous diseases, and which alone furnish the remedies for curing in an expeditious, safe and durable manner.


There remains now to be mentioned another point peculiar to the homœopathic materia medica. As Hahnemann has admitted in pathology two principal kinds of diseases, namely *acute* and *chronic*, he has likewise made a similar division of the homœopathic remedies which partly are rather fit for the cure of acute, partly for that of chronic disorders.

As acute diseases generally occupy the organism transiently, and as nature is in those cases very successful in its tendency to healing, such medicaments, the effect of which lasts but some days or weeks, and which produce similarly transient, frequently changing artificial disorders (such as *Aconitum*, *Pulsatilla*, *Chamomilla*, etc.), seem to be particularly fit for the cure of *acute* diseases; and Hahnemann has called them *apsoric* medicaments. Chronic disorders on the contrary which begin slowly, penetrate gradually the whole organism, and are by their causes since a long time and deeply rooted in the whole system, such very obstinate complaints require also medicaments, which produce effects of a similar character, and which after slowly and deeply penetrating the organism, prolong their effects to many weeks, months or even years. Hahnemann called them *antipsoric* medicaments. What a simplicity, what a conformity to nature characterizes such a division of medicaments!

The homœopathic materia medica possesses besides an invaluable superiority over the alloëopathic by its *antidotes*, an interesting subject, which I shall speak of in another place.

Every body of common sense and exempt from prejudices cannot but remark how superior homœopathy must be to the common medicine in its knowledge of the effects of medicaments, this most important point for the cure

of diseases. If in alloëopathy, in consequence of its conjectural character the effect of the medicaments in the treatment of disorders depends merely upon chance, homœopathy on the contrary can proceed with a high degree of clearness and certainty ; and this system of medicine, therefore, can claim its place among the positive sciences.



CHAPTER VI.

ON THE PREPARATION AND DOSES OF HOMŒOPATHIC MEDICINES.

The particular mode of preparing the homœopathic medicaments as well as their infinitesimal doses, are two points of the new medical doctrine, that have most excited the incredulity of such people, as are not in the habit of examining things as they ought to be. The alloëopathic physicians, anxious to defeat their dangerous enemy, have always circulated among the public, that the whole difference between their doctrine and homœopathy consists in the small doses and the regimen prescribed by the latter ; that these doses being of so trifling a quantity and the homœopathic diet impossible to be observed, the whole doctrine amounts to a mere nothing. Such absurd remarks are still daily repeated in all ranks of society !

These small homœopathic doses, however, far from being the fundamental principle of the new system of medicine, are only a progress which the latter has made in its practical application. Homœopathy itself was discovered before the present homœopathic doses were used, and it has been *only by way of experiment*, that Hahnemann became convinced, that very small doses of medicaments *homœopathically prepared* are the most suitable in practice. When he discovered the eternal curing-law, he did not yet think of the small doses, and he em-

ployed the ordinary allœopathic ones. But, though the truth of the fundamental homœopathic law was even thus confirmed at every step, he, however, observed at the same time, that by these strong doses the symptoms of the disease were considerably aggravated; and that a great many other heterogeneous symptoms usually appeared, which caused long and sometimes not dangerless sufferings to the patient. In order, therefore, to avoid these inconveniences he was naturally induced to give smaller doses, which he reduced, *being step by step guided by experience*, to still smaller ones, in proportion as they provoked an unnecessary homœopathic aggravation, and the cure however succeeded. Thus by means of experiments, the only sure way in similar cases, Hahnemann became finally convinced, as all the homœopathists are likewise, that a small portion of a drop of the thirtieth or any other high rarefaction (dynamisation) is the proper and sufficient dose of homœopathic medicines.

As to the particular preparation of our medicines, the eminent genius of Hahnemann has made this remarkable discovery, that *medicaments and even substances, which are commonly reckoned to have no medicinal effects at all, or very slight ones, when divested of their raw state by trituration, dilution and shaking, display their dynamical powers much better than in their primitive form.*

I shall now explain the technical process which is to be observed in the preparation of homœopathic medicaments. There are two modes of preparing them, a dry one and a liquid one, according as the character of the respective substances requires. As to all endemic plants, which may be had fresh, the juice is to be squeezed out and immediatly mingled with an equal quantity of alcohol

(spirits of wine) ; this liquid is to be kept for four and twenty hours in a well closed bottle ; then the limpid fluid is to be poured off the precipitated albumen and fibrina, and preserved for further use. The spirits of wine prevent the fermentation of the juice of plants ; and the above liquid, preserved in a well stopped bottle from heat and the sun, retains its medicinal powers for ever in an incorrupt state.

Those fresh juices, such as that of belladonna, aconitum, pulsatilla, chamomilla, rhus toxicodendron, etc., are to be homœopathically prepared in the liquid mode. One or two drops of the above-mentioned tincture is to be poured into a little phiol, containing 100 drops of alcohol (capable of kindling tinder), which is then to be twice shaken. This is the *first rarefaction* (dynamization) of the medicine. To prepare the *second*, one drop is to be taken from the *first* dynamization and poured into another phiol with 100 drops of alcohol, and shaken in the same way as the preceding one. The *third* is prepared by taking from the second dynamization one drop and putting it into a third phiol with 100 drops of alcohol. In this way, namely, by taking from the precedent rarefaction one drop and pouring it into another phiol with 100 drops of alcohol and shaking it twice, the operation is continued up to the *thirtieth* dynamized rarefaction, which has been found *by experience* to be the generally suitable one for the cure of diseases. With a small portion of this rarefaction, little globules of amylum (~~starch~~) are to be moistened, and one or two of them make a homœopathic dose.

The remainder of the homœopathic medicaments, such as metals, salts, animal substances, juices and parts of plants, which cannot be had but in a dry state, are to be

prepared in the dry mode. After powdering them, one grain is to be taken and mingled by a horn or wooden spatula with the third part of 100 grains of sugar of milk in a mortar of porcelain. This mass is to be rubbed during six minutes (1), then gathered up during four minutes from the pestle and the bottom of the mortar, and rubbed again during six minutes without adding any thing. To this powder twice rubbed another third portion of 100 grains of sugar of milk is now to be added, which mass, after being mingled together by the spatula, is rubbed during six minutes, then gathered up during four minutes, rubbed again during six minutes, and after gathering it up during four minutes mingled with the last third of 100 grains of sugar of milk. The whole mass is now to be twice rubbed and twice gathered up in the above spaces of time. This powder, which is to be put into a well closed bottle, is the *first dynamized trituration* of the medicament.

To prepare the second trituration a grain of the powder of the first one is to be managed in the same manner with another hundred grains of sugar of milk. To obtain the third trituration a grain of the second undergoes the same operation with 100 grains of sugar of milk.

The third trituration of any medicament is capable of being dissolved in water and alcohol. This solution cannot be made in pure alcohol, because the sugar of milk does not dissolve in it, whereas it does so in half alcohol and half water. A grain of the third dynamized tritura-

(1) These spaces of time, being proved by the experiments of Hahnemann to be the most proper for this kind of preparation, have been so exactly determined by him, in order to cause these medicines being *always uniformly* prepared.

tion is now to be dissolved in a fluid consisting of 50 drops of alcohol and 50 drops of water, by turning the phiol for some minutes around its axis, till the white powder disappears. Then it is to be shaken twice. One drop is to be taken out and poured into 100 drops of pure alcohol, in order to make the following dynamized rarefaction. To obtain the thirtieth dynamization the same process is to be repeated that has been indicated above for the preparation in the liquid mode.

This dynamical conveyance from one phiol to another has however been continued up to the 15th, 60th, 100th even 1500th rarefaction, and the medicaments thus prepared have been found powerful enough to cure the most obstinate diseases.

With a small portion of the thirtieth dynamization the above mentioned small globules of amylum are to be moistened, and one or two of them serve as a homœopathic dose. These globules, if preserved from heat and the sun, retain their medicinal power for many years; Hahnemann's experience on this subject may be computed at more than 25 years.

Homœopathy never gives more than one simple medicine at a time, and every kind of mixture is contrary to its principles. After taking a homœopathic medicament, the patient is to remain half an hour, sometimes longer without eating or drinking (1).

Homœopathy applies its medicaments, for obvious reasons, only internally (the case of external injury sometimes excepted). As these medicines have only a dy-

(1) Women should, when possible, avoid taking the homœopathic medicine during, and two or three days after and before their menses.

namical (virtual) influence, which has the nervous system for its conveyer, and the nerves of the *tongue* and *nose* being very superficial, the impression, they make on those parts is instantaneously communicated to the whole nervous system and thereby to the whole body.

The medicine may be placed on the tongue either in the little globules alone, or the latter may be put into a small powder of some grains of sugar of milk (1) (a substance without medicinal effect) and taken dry or in some drops of water. According to another method, recommended of late, one or a few more globules alone or in a powder of sugar of milk, should be dissolved in a certain quantity of water (from a cupful to half a gallon), which is to be taken by table-spoonfuls. This water augments the volume of the medicament, without increasing its power, and at once touches the nerves of the tongue, palate, œsophagus and stomach.

The second mode of applying medicaments, which two years ago has been recommended by Hahnemann himself, consists in making the patient *smell* the remedy. A globule of amyllum, of the volume of a grain of mustard-seed, moistened with the dynamized tincture, is to be put into a little phiol and its exhalation snuffed up once or twice. This globule, if preserved from heat and the sun, retains its medicinal power for eighteen to twenty five years (according to the experience of Hahnemann), notwithstanding that the phiol has been

(1) As the homœopathic powders, by means of the sugar of milk, always present the same exterior, this is another reason why many people are induced to entertain the ridiculous opinion, that homœopathy uses but *one* universal remedy for all diseases.

opened a thousand times. By this snuffing up the medicinal exhalation touches the superficial nerves of the parts, which it passes through and acts in a mild and salutary way against the disease.

Before concluding these remarks on the preparation of homœopathic medicines, I cannot omit an observation, concerning a point which, though in itself of no scientific value, is however of great importance in practice. It is evident that the preparation of homœopathic medicines requires the utmost exactitude, that in their usual form it is impossible to control them by chymical process, and that nevertheless the success of the treatment depends upon their perfect genuineness. It is therefore very natural that Hahnemann insists upon this point: namely, that the homœopathists shall always prepare and dispense their remedies themselves and *never entrust such a delicate matter to the hands of any other person, and least of all to the discretion of a class of men for whom the success of homœopathy is a question of commercial life and death.* Common sense and much melancholy experience thoroughly justify Hahnemann's laudable tenacity.

CHAPTER VII.

THE SMALL HOMOEPATHIC DOSES.

Though it cannot be in any way one's intention to give an explication of the mode in which these small doses act on the organism, because this is and will for ever be impossible, their use ought however to be justified. As these infinitesimal doses are usually all that people superficially know of homœopathy, and which commonly distort their judgment on the whole doctrine (as I moreover write in the language of a nation, that is accustomed to quite other than homœopathic doses of medicines), I think it necessary to devote a particular chapter to this point.

There is hardly any nonsense imaginable, which has not been brought forward against these harmless small doses; chymistry, natural philosophy, arithmetic, lying, cheating and all the ignoble arts of our adversaries have been tried, in order to convince the public of the inefficacy of the homœopathic doses. One has martyred his brain at calculating that the mass of fluid, which is necessary to prepare the decillionth rarefaction (thirtieth dynamization) would fill a globular vessel of some billions of geographical miles in diameter, without considering that Hahnemann does not require more than four ounces of fluid for this purpose. Another pretends, that one drop

of medicine, put into the lake of Geneva, would make the whole lake an excellent homœopathic medicament, without indicating either the vessel to hold such a mass of water or the hand to shake it twice. “ I do not know, says Jochman, if it is necessary to be a physician to make such objections, but I know, that it is not necessary to be a physician, to be ashamed of them. ”

No doubt if homœopathy had never prescribed its infinitesimal doses, the whole doctrine would be since a long time generally admitted. For as to its fundamental curing-law, it is easily understood to procure a broad and sure basis for practical medicine ; the principle of giving only simple medicines is found to be very rational ; the homœopathic regimen is, of course, conformable to nature ; but the small doses, these incomprehensible decillionths seem to be too absurd a thing to be adopted by rational (!) men. And thus they condemn with the small doses the whole homœopathic doctrine. If these people had ever comprehended homœopathy, they would know, that the exiguity of the doses is a principle not ABSOLUTELY essential to the new doctrine, that they may act according to the homœopathic curing-law with strong doses ; but beginning where Hahnemann has begun forty five years ago, they would have to pass through all the dangers, which Hahnemann has fortunately overcome by his admirable genius and they would however at length arrive, where Hahnemann did after a long and painful experience, at the result namely, that in order to *cure easily, speedily and safely, it is infinitely more advantageous to employ the usual homœopathic doses, than larger ones.*

What in medicine is always the primary criterion and justifies also the small doses in the best and most doubt-

less manner, is *experience*; and in our case there is an experience of nearly half a century. Hahnemann in the beginning of his homœopathic practice, did, as I have already stated, know nothing about the present usual doses; he employed such ones as are prescribed by allœopathy. But observing that they always considerably aggravated the disease before curing it, he did what common sense admits to be very natural, namely, he reduced them to smaller doses and remarked, that the diseases were not only no less cured, but they were so in a much milder and speedier manner. In that way, he gradually diminished his doses, *always guided by experience*, as far as he still observed some primitive symptoms of the medicament or an unnecessarily strong aggravation, and a speedy recovery, however, did not fail to ensue by means of smaller doses. Thus he was brought at length to that conviction, that the sick organism presents such a susceptibility to the influence of medicaments, as to be affected by them in very small doses; and that to attain the object of Celsus, namely “to cure easily, safely and rapidly”, and to avoid strange effects of medicaments, which prevent the cure and are often dangerous to the sick, they ought to be given in the smallest doses possible.

At the same time he used for that purpose a mode of preparing his medicines, hitherto unknown, by means of which he *diminished the substance* of the medicaments and *displayed their dynamical powers*. Then as we observe that the same experiments are repeated and Hahnemanns prescriptions scrupulously followed by some thousands of physicians, who have embraced his doctrine; that they always did so with the same results; as we know, that all these homœopathic physicians never employ other doses than homœopathic ones in *every kind* of disease;

if we finally consider the results of the homœopathic treatment, which are so eminently satisfactory and have alone brought this doctrine to that degree of celebrity and public confidence that it enjoys at present; can we then still call the homœopathic doses “an absurd nonsense”; or are we rather to believe the great number of Hahnemann’s adherents, in most cases celebrated before adopting homœopathy, to be altogether idiots, and to follow their master’s prescriptions through capriciousness or stupidity, when the health and life of human beings are at stake?

To the usual stupid exclamation, “that it is incomprehensible, *how* doses so extremely small can act on the body”, I make the simple objection, if it be more comprehensible, *how* the large allœopathic doses act? I think, that, at this time, but a small portion of intelligence is required in order to be convinced, that the metaphysical question of *how* in this kind of matter is a very idle and useless one. What is the criterion in practical medicine? Theorizing or experience? Of course the latter; one may ask it, and he will be answered!

Another reason justifying the efficaciousness of the small homœopathic doses, is Hahnemann’s great discovery of the dynamization of the medicaments or in other terms, that the medicinal substances by means of a homœopathic preparation (trituration and shaking) *display their dynamical powers*, which are rather concealed and dormant in the raw state (1). The truth of this matter is so generally

(1) Natural philosophy presents a great deal of analogous facts. Electricity, for instance, is displayed by rubbing, though nobody will deny, that it already has previously existed in the respective substances. By rubbing two hard substances together, the heat which was concealed in them, is disengaged, etc., etc.

acknowledged by the homœopathic practitioners, that *lower* dynamisations are rather used for the cure of the acute diseases, which require a less strong medicinal influence to be cured; and *higher* ones for the chronic, obstinate complaints. There is a great deal of homœopathic remedies, which in their raw state produce no medicinal effects at all or very slight ones, and that by a homœopathic preparation, display so intense and durable powers that they are almost exclusively used for chronic diseases. I only adduce as instances *lycopodium*, *sepia*, *calcareæ*, *natrum muriaticum* (the common kitchen-salt, that every body daily consumes in a great quantity without any medicinal effect, and which becomes by a homœopathic process a most powerful antipsoric) *silicea* (the common sand), the regulus of some metals as *gold*, *platina*, *silver*, which are indissoluble in the gastric juice. All these substances, which exhibit very slight or no effects in their primitive state, become so powerful by a homœopathic preparation, that they require great prudence in their application. In that way Hahnemann has brought to light a new world of powers, which hitherto were concealed in the bosom of nature, and of which no body had any notion before him. Thus every body may now understand the point of the dynamisation of homœopathic medicines, by means of which the doses are *materially* small, but *dynamically* powerful enough to eradicate the most obstinate complaints. Medicaments in their raw state are in a similar reference to those that are prepared homœopathically, as water is to steam; water has a certain power as mechanical mass, but how much does the power of the same mass of water increase when reduced to steam!

A third reason that justifies the small homœopathic

doses is the *increased susceptibility* of the *sick* organism, by means of which the latter is affected even by things that scarcely make any impression on a healthy body. A sound ear supports without pain the detonation of artillery, whereas an inflamed one cannot bear the slightest noise; the stomach of a healthy person supports the coarsest aliments, whereas this organ being inflamed, the smallest quantity of drink or food provokes vomiting and most violent pains; a sound eye likes daylight, but cannot bear the slightest ray of it, when inflamed; it is the same in a great many other cases. For this reason the sick organism in order to be considerably affected, requires much less strong doses than a healthy one. Consider moreover, that, as it has been previously remarked, the small homœopathic doses are employed in order to try the medicaments on healthy individuals, and that they display all the effects which a medicinal substance is capable of producing; how infinitely more easily must they affect the sick organism! It can finally be adduced in order to support those small doses, that the homœopathic curing-law includes the principle of specificity. Now, as the organs of the senses have their specific influences, which they perceive even as a minimum, thus the sick organism is affected by a minimum, if the medicament is a specific for the disease.

As, even after adducing these arguments there may be many people who still require more to become convinced of the efficacy of the small homœopathic doses, I shall lay before their eyes some instances of analogous things. Those first who believe it impossible, that the homœopathic preparations can materially contain any medicine, should consider the infinitesimal divisibility of the substance, and remember that one grain of gold can be divided

into 4,000,000 particles, each of which can still be seen with the naked eye; that one grain of copper gives to 10,557 cubic inches of water a blue colour, and is thus divided into 22,738,000,000 still visible parts. The 400,000th part of one grain of arsenic can still be discovered by the naked eye on pouring into the liquid which contains it, a solution of copper or iodine. The smallest quantity of musk, amber-gris or rose-oil fills a room with its smell; into how many particles must the small loss of their weight be divided, which are able still after years to provoke in the case of susceptible persons violent nervous affections, such as headache, fainting, cramps and so so forth! A quarter of a grain or the 240th part of a dram of carmine thoroughly colours a mass of 60 pounds of water. Is it less possible that even the highest rarefaction of any homœopathic medicament can still materially contain its respective substance? And if we consider, on the other hand, that the medicine, though materially diminishing, displays its dynamical strength, we should not wonder that the thirtieth rarefaction is efficacious enough to produce such wonderful effects as we observe in practice. The communication of the medicinal virtue from one phiol to the other may moreover be explained as going on by means of infection like that of miasms, which are so powerful though without weight; and as some of them, for instance syphilis, small-pox, etc., have material conveyers of their power, the spirits of wine may likewise be considered as the conveyer of the power of the dynamised medicament.

If we meet in nature with instances of divisibility of the substance analogous to the homœopathic preparation of remedies, there are on the other hand many more of them which prove, that imponderous things or such as are ve-

It would be a very easy matter to adduce a greater number of such observations; but for those, who are free from inveterate prejudices the above ones will certainly be sufficient; and as to those, who *will not* be convinced of the efficacy of the homœopathic doses, it would be useless to say one word more in order to justify them.



CHAPTER VIII.

ON THE HOMŒOPATHIC TREATMENT OF DISEASES.

If the homœopathic doctrine differs from all those systems of medicine that have existed previously to it, in its principles respecting the diseases and medicaments, it does so infinitely more with regard to the treatment of diseases. The characteristic of all the medical systems, which since the time of Hippocrates down to Hahnemann have puzzled the heads of physicians, is *generalizing* in respect to the diseases and the use of remedies; and, as I have remarked in an other place, the use of those few general curing-means, that are in vogue in the common practice of our time, can be transmitted in a very short time to any person of good sense. The characteristic of homœopathic practice on the contrary is *individualizing* in diseases and in the use of medicaments; there do not exist in it remedies for whole classes or for names of diseases as in allœopathy; but every disorder is considered to be a thoroughly individual affection, to which the remedies also ought to be adapted with the utmost exactitude according to their peculiar effects. Thence arises the immense difficulty of the homœopathic practice, a difficulty, that is scarcely comprehended by those who have never tried or who merely begin it. The more those who begin to practice homœopathy, proceed, the more they

will observe what a painful and difficult business it is, to obtain such fortunate and wonderful results as those do, who have practised it for a long time. It is only after a laborious and conscientious practice of many years, that the extreme difficulties of the beginning become less sensible; but, even in case of the longest possible practice, the homœopathic system requires infinitely more intellectual labour and time than the allœopathic (1). It can thus be easily understood, why the physicians are furious enemies to such a reform of medicine, and why there is only a very small number of them who, after a long and lucrative allœopathic practice, have still conscience and courage enough to exchange their commodious *routine* for the continual labour inseparable from the practice of the new doctrine. It is, of course, much easier to declare it, without knowing it at all, “a piece of nonsense, a paradoxical system, a curious theory” which does not even deserve to be examined!

The principal object of practical medicine is to *reconduct the altered health to its regular state*.

It has been explained in an other place, that every disease is a *dynamical* (virtual) change of vital power, which manifests itself to human perception by *symptoms*; then, that there are other dynamical powers, capable of influencing and changing vital power. *If in diseases the latter are in a curing-relation to the former, that is, if they are capable of producing in a healthy person a similar disorder, the harmony of the functions and*

(1) The practical trials of homœopathy made by allœopathic physicians are commonly without any success, because they are undertaken without a sufficient knowledge as to how this system is to be practised.

sensations in the body, or health, is the result of their reciprocal influence. When there does not exist a curing-relation between these two factors, neither the disease nor the body in general is influenced by the medicament, if its doses are very small and not frequently repeated ; but when the latter are large and frequently repeated (as in alloëopathy), the disease becomes complicated with the effects of the medicine in a more or less extensive degree (drug-diseases).

Most acute disorders are overcome by nature itself, because vital power is usually strong and exact enough to return, without foreign assistance, to its regular condition. Nature can however be supported and the cure accelerated by proper means of curing. In chronic disorders, on the contrary, the self-energy of vital power does not suffice, or makes too long and too imperfect efforts in order to resume its former harmony. They always require in order to be radically cured, besides a proper regimen, a well conducted medication.

If the systems of medicine, previous to that of Hahnemann, used to proclaim the Galenic principle, namely, that a disease should be cured by opposite curing-means (cold by heat, heat by cold ; *contraria contrariis curantur*), a principle, which, as has been demonstrated in an other place, leads not to a radical cure, but to palliation, Hahnemann on the contrary has discovered as the real and eternal curing-law, that *the healing-power of nature ought to be supported and directed by such curing-agents as are capable of producing in a healthy body a state similar to the disease that is to be cured.*

By establishing this law of nature as its supreme principle for the cure of diseases, homœopathy essentially differs from every other medical system, and now, for

the first time, medicine can be a system, a positive science; whereas it was in its former state nothing else but a heap of incoherent heterogeneous knowledge, incapable of being connected with any supreme and leading principle.

As the essence of diseases, the invisible dynamical alterations in the interior of the organism are concealed from the human eye, we must in the treatment of diseases, in order to avoid all fallacious and prejudicial deductions, confine ourselves to what we know of them; and we may be sure, that if we can remove *all those symptoms with their slightest peculiarities*, by which the internal change is presented to our perception, we cure the *internal disease itself*; for both are, like the two poles of a magnet, in an inseparable coherence, the one cannot exist without the other, and the medicines which cure specifically the whole perceptible part of the disease, must necessarily cure at the same time the imperceptible one.

Before entering into some particulars of the homœopathic treatment of diseases, I mention again, what has already been exposed in the delineation of allœopathy, namely, the following two points :

In the first place homœopathy never draws a drop of blood in any disease of whatsoever description, because it affords the medicaments which are capable of regulating the disorder of the circulation. Secondly it rejects the exclusive external use of medicaments, because diseases, being affections of the *whole* organism, require, if any medication be at all wanted, internal medicaments to be radically cured. For that reason all those diseases which belong, according to the ancient system, to surgery, ought to be treated in the same way by internal medicines; and the whole of surgery is with homœopathy limited to the merely mechanical proceedings. In the treat-

ment of a broken limb, for instance, surgery has only to put the fractured parts again into their right position and to dress them ; all the remainder of the business belongs to the internal treatment.

For the cure of any disease the practitioner has to direct his attention to the following points. He ought

1. to examine the disease in its minutest peculiarities;
2. to find out the suitable medicine;
3. to regulate the regimen of the patient.

The view of the disease being drawn up in the above-prescribed way, the practitioner arrives at the merely therapeutic question, or at what is to be done to in order cure the complaint; and there are now to be mentionned the rules which should regulate and direct his exertions. Supposing the necessity of employing remedies, homœopathy establishes in the first place certain *indications* or *such rules as should guide the physician in selecting the suitable curing-means*.

The principal guide for the choice of a proper medicine is the *complex, the group, the totality of the symptoms* that the disease presents to our perception. If alloëopathy commonly bases its treatment on the imagined nature and on the name of the complaint; homœopathy, on the contrary, does not care about its name, but considers every disease as so special and individual a suffering, that the same name would hardly be consistent with two cases of disease. Alloëopathy comprises under one name a great many diseases which often scarcely exhibit any resemblance to each other, and are proved to be quite different, when examined in so particular a manner as homœopathy prescribes.

It is from the present group of the symptoms, I say, that homœopathy derives its principal indication for

the choice of the specific; or in other terms: *the physician ought to choose a medicine, the symptoms of which observed in trials on healthy persons are as similar as possible to the symptoms of the disorder.* This point is however more difficult to be executed than it might seem to be. These symptoms of the remedy should not be only collected and picked up here and there from a homœopathic repertory; but as the disease is one organic ensemble, which presents *characteristic* symptoms and others that are *less characteristic* and frequently depend pathogenetically upon the former, the real specific for the disorder should also present a similar organic unity. This is the greatest difficulty in selecting the proper medicine. It does not suffice merely to discover in a remedy similar symptoms noted down in the homœopathic materia medica; but the physician, in order to obtain such satisfactory results as the patient has a right to expect from homœopathy, ought to distinguish as clearly as possible the characteristic symptoms and the less characteristic ones of the medicament, and to adapt them according to their value to the respective symptoms of the disorder. Without knowing and observing this point he will be frequently mistaken in the choice of the specific; and very often the unsatisfactory results of a *seemingly* very suitable medicine arise from too superficial an inquiry into its real character. A knowledge of physiology and general pathology is therefore more indispensable to the homœopathic than to the alloëopathic physician, in order to enable him to appreciate the value of the different symptoms of the disease and the medicaments.

In the choice of a specific the characteristic symp-

toms hold the first rank and require the greatest similitude with the characteristic ones of the medicament. But the more the latter corresponds in *all* points to the disease, the more it is homœopathic, specific. The symptoms of secondary value frequently depend pathogenetically on the characteristic ones, and usually disappear with them.

If after the first remedy the disease is changed towards amelioration, it is necessary, before giving another medicine, exactly to reexamine the complaint, to regard above all the actual characteristic symptoms of that time, and to oppose to it a medicament which exhibits similar characteristic symptoms. In that way the disease must be pursued till *every kind* of symptoms has radically disappeared, and *on this condition* the physician can be sure of having performed a radical cure. By this very rules we refute an objection which is frequently made to homœopathy as if it were a symptomatical curing-method. For, to repeat again what every body at present knows, homœopathy never acts against one symptom without regarding the others, but always against the totality of them, which is the perceptible part of the internal disease and by consequence the same thing. Hahnemann has endeavoured to banish, as much as possible, prejudicial errors and fallacious arguments from practical medicine and has indeed fairly succeeded; now for the first time it is possible for two or more physicians at the same sick-bed to unite, by the above prescribed means, their opinions of the disease and of the suitable medicaments.

Besides the mere symptoms of the body and mind, a particular attention ought to be paid to all those pe-

cularities (1) which frequently attend them. Though always neglected in alloëopathy, they are however of a great importance for the homœopathic practitioner, because they are frequently the characteristic of an *individual* disease. To these peculiarities of the symptoms of the disease similar effects of the suitable medicament should correspond as much as possible. Thus, for instance, if the symptoms increase by moving the part affected, the attention of the practitioner is directed to bryonia, arnica, belladonna, etc.; if they are augmented by rest, to rhus toxicodendron, asa, dulcamara, etc.; if by lying on one side, to pulsatilla, ignatia, silicea, etc.; if by walking in the open air, to coffea, nux vomica, datura, etc.; if indoors, to asa, aurum, crocus, etc. For the same purpose, namely the utmost possible exactitude in appreciating and treating the disease, homœopathy distinguishes the different kinds of pain, and adapts the medicament to their special character. Finally, the more the symptoms of a medicine correspond in all their peculiarities with the disease, the more certain and speedy is the cure.

But, although the complex of the symptoms is the first and principal guide in choosing the specific medicine, there are however in addition some other points, that may aid the practitioner in this difficult business. As the first of them I mention the *occasional causes* of the disease. Experience, to adduce some instances, has proved *arnica* to be a specific for disorders arising from external injury, because it produces on healthy persons symptoms similar to those which

(1) S. page 123.

the above causes usually provoke. In curing a cataract and indurated glands caused by external injury, *conium* succeeds the best. A diarrhœa produced by cold will commonly find its specific in *dulcamara*. Continual grief and sorrow produce many bodily sufferings which would be difficult to be cured, if we did not know the beneficent effects of *ignatia* and *staphisagria* in such cases. Every body knows the prejudicial consequences of anger; *chamomilla* can prevent and cure them. Excess in intellectual labours determines numerous and various disorders, in the treatment of which the homœopathic practitioner, knowing their occasional cause, will above all direct his attention to *nux vomica*, *calcareia*, *natrum*, *petroleum*, *sepia*, etc. The melancholy consequences of fright and fear are prevented and cured by *aconitum* and *opium*. When the homœopathic physician has to treat a debility of the body caused by a loss of blood or any other precious liquid, he will never fail to administer the specific *china*. To symptoms provoked by an excess in drinking spirituous liquors he opposes *nux vomica*. When a disorder of the stomach is produced by eating fat meat, especially pork, he gives *pulsatilla*; when by eating too much, he prescribes some coffee and abstinence. Homœopathy moreover regards the occasional causes respecting a very important point that is quite neglected by powerless alloëopathy, namely, those diseases that we daily meet with in practice, particularly among the English, and which have for principal cause the abuse of medicines. Thus, for instance, to disorders provoked by the abuse of mercury, homœopathy opposes *acidum nitricum* given alternatively with *hepar sulphuris*; to those produced by the abuse of brimstone,

mercurius and *pulsatilla*; to the melancholy consequences of an abuse of quinquina, *arnica*, *ferrum*, *arsenicum*, etc. To the above instances might be added a great many others; but I think them sufficient to prove to the adversaries of homœopathy, who frequently reproach this new doctrine with considering nothing more than the present symptoms, that the occasional causes are not only not in any way neglected by homœopathy, but on the contrary are much more appreciated than in allœopathy.

Another point which sometimes can aid the practitioner in finding out the proper medicine, is the *sex*, *age*, *constitution* and *temper* of the patient. The female economy is by its functions of generation dissimilar to the male; and this difference is not only confined to the sexual organs, but the whole organism, the intellectual and moral qualities partake of it. Experience has proved, that certain medicaments are in a nearer and more intimate relation to the female, others to the male sex. For instance *pulsatilla*, *sepia*, *sabina*, *cocculus*, etc., correspond by preference with the female physical and moral organisation; whereas *nux vomica*, *phosphorus*, *acidum phosphoricum*, do so with the more vigorous male sex.

As to the age, we observe in the different periods of life certain organs to be predominant over the others in their functions. Certain medicaments are also proved by experience to be in a particular affinity to different organs. In the first period of infancy the action of vital power is principally directed to the formation of the organs of the abdomen. With the dentition the congestions towards the head begin, and life becomes predominant in the brain. At a later period, the display

of the genital system follows, and about eighteen the system of respiration is in its principal and most active evolution. Then the two sexes go on in a different direction; and whilst with men life is concentrated in the brain and chest, it predominates with females in the abdomen and the sexual system. With respect to those differences, *chamomilla* and *ignatia*, for instance, are inestimable for the first period of infancy, when life predominates in the abdomen; *belladonna* and *calcareia* during the dentition and brain-forming period; *pulsatilla* during the display of the sexual system; *aconitum*, *bryonia*, *drosera*, *stannum*, *carbo vegetabilis*, etc., when life is the most active in the organs of respiration. *Nux vomica* suits the age of 30 to 50; *baryta* old age.

As body and mind are not two essentially different things, but two different manifestations of the same fundamental power, they are usually in a reciprocal affinity. Certain medicaments also seem to agree better with certain constitutions than with other, and at the same time with certain temperaments which are usually attendant on such constitutions. Thus *pulsatilla*, *sepia*, *capsicum*, *calcareia*, etc., are generally beneficial for lymphatic constitutions and phlegmatic temperaments; *nux vomica*, *acidum nitricum*, *arnica* for sanguine constitutions and temperaments; *conium*, *calcareia*, *mercurius*, etc., for fair-haired, scrophulous individuals; *aconitum*, *nitri acidum*, *nux*, *platina*, etc., for darkhaired, vigorous, stout constitutions.

The comparison of the present disease with other similar ones which the practitioner has previously observed, may *sometimes* aid him in the choice of a suitable medicine. Such analogies may be, moreover, a powerful

means of establishing the real effects of a medicament and of increasing the certainty which homœopathy presents in the treatment of diseases. The knowledge of the effects of remedies in diseases, which can be previously acquired from the similitude of their symptoms, becomes in that way perfect and stable. Thus we become deeply convinced of the beneficial effects of *aconitum* for inflammations and inflammatory fevers; of *spongia* and *hepar sulphuris* for the cure of the croup; of *arnica* for contusions and bruises; of *silicea* and *hepar sulphuris* for suppurations; of *belladonna*, *rhus*, *graphites*, *mercury*, for erysipelas; of *belladonna* and *mercury* for the cure of parotides (mumps); of *belladonna* for the real scarlet-fever; of *aconitum* and *pulsatilla* for measles; of *arsenicum* and *china* for gangrene, etc. Finally a great deal of what may be called experience in homœopathic practice is owing to this category.

These points, and above all the first, namely, the complex of the symptoms, should be the guides in the choice of the proper homœopathic medicine. But though that remedy may be the most suitable, the primitive symptoms of which correspond with those of the disease, there is however the difference of acute and chronic disorders to be considered at the same time, in as much as the apsorbic medicaments (1) are usually more fit for the cure of acute, and the antipsoric rather for that of chronic complaints. To pursue this point in its particulars would be inconsistent with the character of the present treatise.

When the physician, according to the above rules, has selected the suitable curing-substance, he has to direct his

(1) S. page 143.

attention to its dose. This should never be larger than is necessary to being back erring vital power into the right road, and to aid its natural tendency to reestablish the equilibrium in the whole system. Hahnemann by a long experience has found (and after him all his disciples), that one or some more globules of *amylum* moistened with the tincture of the thirtieth or some other high dynamization, is the dose which, though materially small, is however dynamically strong enough beneficially to influence all diseases that can be cured by medicaments. The different modes of applying it have been explained (1); and a justification of so small doses has been attempted in an other place (2). Their great efficaciousness is a fact undoubted by homœopathic practitioners, and, if the medicine does not display the effects which are expected, the cause can hardly ever be attributable to the doses being too small. A medicine which *really* has a homœopathic affinity to the disorder, will in the prescribed dose not fail to display the expected good effects, if no particular circumstances prevent them, and the medicament be well prepared. Doses materially stronger only provoke inconveniences; they force the organism to an unnecessarily violent reaction, and rather retard the cure.

I have finally to mention a very difficult point of homœopathic practice, namely, that which concerns the *repetition* of the medicament. Hahnemann in the four former editions of his *Organon* insisted upon this rule: that the same homœopathic remedy should not be repeated nor any other medicament be given, as long as the good effects of the next preceding one are lasting; becau-

(1) S. page 149.

(2) S. page 182.

se by transgressing against the former point the reaction of the organism some times becomes too violent, and rather retards the cure; and in the other case the body cannot enjoy all the benefit that the medicine is capable of affording. This rule was followed for more than thirty years, and the efforts of the homœopathists were crowned with the most satisfactory results. The modern experience of Hahnemann and of some of his disciples, however, has proved, that the above rule admits in many cases of an exception, and that the same remedy can in such cases be advantageously repeated.

This point may, of course, be regarded as a considerable progress that homœopathy has made in its practical application. Many homœopathists, however, and principally those who after a long allœopathic practice have adopted the new doctrine, have attributed to Hahnemann's words a more extensive signification than he intended.

He had hardly published this new improvement of his art, when in every acute and chronic complaint, which had resisted the homœopathic treatment hitherto followed, the want of success was attributed to an over-scrupulous adherence to Hahnemann's former prescriptions; whereas the real cause usually was the fault of the physician himself, who had been mistaken in the choice of the specifics. Every disorder then was attacked with most frequently repeated doses. But we already observe the melancholy consequences of thus giving too great an extension to Hahnemann's words; we already meet with persons, who in consequence of such a homœopathic illtreatment are worse than they have been before; who have by too frequently repeated doses their nervous system in so over-excited a state, that they can hardly bear the slightest

medicine, and are, I think, more difficult to be cured afterwards than those who have made an abuse of alloëopathic drugs (1).

The reason of such consequences are obvious. If we consider that the same doses, as we are in the habit of giving in diseases, are employed in order to try the effects of the medicaments on healthy persons, and that we obtain the same or rather a more extensive result than we do by means of alloëopathic doses, we can accept it as a clear proof, that the homœopathic doses deeply affect a healthy organism which rather presents to them little susceptibility and a vigorous resistance; how infinitely more must this be the case, when they meet in the sick body with a great susceptibility and a weak resistance, and when they are given in unseasonably and too frequently repeated doses!

The consequences are however not yet so unfortunate, if the medicine, thus repeated, is quite homœopathic, or in other terms, the real specific for the respective disease; but the injury may become considerable, if the remedy is devoid of a curing affinity to the disease. And how frequently may this case happen, how often may the homœopathic physician attribute the want of success of an improper medicament to its being too weak in one, or seve-

(1) I know several persons who after being illtreated by homœopathic *physicians* proclaim *homœopathy* to be a very dangerous thing, and advise every body to beware of this new medicine. Their own state of health is unfortunately the best proof to those who are not in the habit of examining things exactly; and if homœopathy formerly has had only friends and defenders among the public, some homœopathic practitioners now turn them rather against themselves, and against this doctrine which is so beneficial, if properly practised.

ral doses seldom repeated. They who know the immense difficulty of finding out a suitable medicine, principally in chronic disorders, will, of course, perceive the justice of this remark.

Though this abuse of the small homœopathic doses may be prejudicial in every kind of disease, it is however more so in chronic than in acute complaints. In the latter on the one side such medicaments are usually employed as Hahnemann has called *apsorics*, the effect of which is rather transient and lasts only a short time; and on the other side the reaction of the body is stronger and the course of the disease more limited. In chronic disorders, on the contrary, we principally employ antipsorics, these most powerful substances, the duration of the effect of which is difficult to be distinctly determined, which deeply penetrate all elements of the body, and the whole power of which can scarcely be known by those who commence the homœopathic practice. On the other hand it is one of their peculiarities to insinuate themselves slowly into the body affected by a chronic disease, without openly showing their effect for a long time; a circumstance which may easily induce an unseasonable repetition of the medicine, and thus at length cause such a confusion of natural and artificial symptoms, that a less experienced homœopathist may hardly find any outlet. In chronic diseases, moreover, the reaction is less vigorous than it usually is in acute; and the body rather endures patiently to be affected by the medicaments.

From these remarks a very salutary precept may be derived for the patients themselves, namely, not to imagine, that they take too little medicine and not often enough, if in chronic disorders a conscientious homœopathic practitioner gives them only every fourth day, every

week, fortnight or at longer intervals a fresh dose, and adapts the repetition of the medicine to the circumstances.

Hereto I am about to add an other point, by which homœopathy also proves its superiority over the usual medicine, namely, the proper use of *antidotes*. They are employed for the purpose either of counteracting or assuaging the effects of the former medicinal influences and therefore the homœopathic practitioner principally makes use of them : 1. if he has to treat a patient who has taken much allœopathic medicines; 2. if the patient has been illtreated by homœopathic medicines too frequently repeated, and if his disease therefore is complicated with the effects of the latter; 3. when after giving a homœopathic medicine, he becomes convinced of being mistaken in its choice; 4. if the homœopathic aggravation (a phenomenon, I shall speak of by and by) is too strong and lasts too long a time. In this case the antidote administered in the smallest possible dose, only assuages the effect of the medicine, without counteracting it entirely.

There are general and special antidotes. As medicaments act principally upon the nearest conveyer of their powers, namely the nervous system, we may call general antidotes, those which have a peculiar relation to the latter, such as camphire, coffee, etc., and are therefore antidotes to a great many medicaments. Special antidotes are those which have a peculiar affinity to one or other particular medicine. Their antidotal power has either been discovered only by experience, as that of vegetable acids for aconitum, or it has been abstracted (and afterwards proved by experience) from the similitude of the characteristic symptoms. Thus one

medicament may have more than one antidote, in as much as its different characteristic symptoms answer to one or other antidotal substance. Belladonna, for instance, has, when it has provoked paralytic accidents or pains in the abdomen, opium as its antidote; hyoscyamus, against madness and rage; pulsatilla, against weeping with shivering and headache. Nux vomica has coffee as its antidote, if it has produced headache and want of appetite; cocculus, against paralytic accidents; aconitum, against too great sensibility and difficulty of breathing; chamomilla, against pettishness and anger, etc., etc. Most homœopathists prefer making the patient snuff the antidote to administering it on the tongue, and this is of course the best mode of application, because it thus acts in a very mild and speedy manner.

This doctrine of the use of antidotes is also due to Hahnemann's inexhaustible genius. The usual medicine knows very little or nothing more than the rudest elements of this important point, and frequently stands powerless at the patient's bedside, where homœopathy by this means affords relief and help.

After this concise explanation of the general rules which are to be observed in the use of homœopathic medicines, I shall moreover mention some phenomena that frequently appear after taking the medicaments.

It often happens that homœopathic remedies, even if quite suitable for the disease, produce some of their primitive symptoms, principally in very sensible persons, and in those who, as I have frequently observed, take for the first time a homœopathic medicine. These symptoms are however usually so insignificant, that the proper energy of the organism overcomes them and causes them to disappear very soon.

Very frequently we observe an other remarkable phenomenon that has been mentioned above by the denomination of *homœopathic aggravation* or in other terms : it frequently happens, that some time after taking the medicine the disease seemingly increases. This aggravation, however, after lasting a longer or shorter time, passes over, and is then usually followed by speedy amelioration. It is in most cases a very good augury and proves, that the curing-substance is quite specific and attacks the evil at its root. The smaller the dose has been, the slighter the aggravation is usually. In acute diseases we sometimes observe this phenomenon in a quarter of an hour to three hours after taking the medicine, and it commonly passes over after one to three hours with a general relief. In chronic diseases, the aggravation rarely happens in the first hours, and rather appears after three to ten days; it usually lasts for a few days, and sometimes longer; and afterwards a speedy amelioration of the disease ensues. There are medicaments, which sometimes produce repeated aggravations after four or six days, as belladonna, ignatia, etc.; similar observations have been made with respect to antipsoric medicines, which often produce repeated aggravations, but at longer intervals, sometimes after four to six weeks. The homœopathic aggravation ought generally to be as much as possible avoided, and the medicines should therefore be given in the smallest doses; for it may sometimes cause considerable pains to the patient, and thereby become rather an obstacle to the cure.

Instead of the homœopathic aggravation the patient some times exhibits a very opposite phenomenon after taking a medicine that is quite homœopathic or specific. He feels af-

tersome time a peculiar calmness, an irresistible inclination to *sleep*, which lasts one or a few hours and is so beneficial, that the patient awakes very often much better, sometimes entirely recovered. This sleep is as good an augury as the homœopathic aggravation, and it should never be interrupted; nor should another dose or another medicine be given immediately after, because the amelioration which begins in this way proceeds still further, and the whole cure is sometimes performed without any more medicine. This beneficent effect is the most frequently observed in acute diseases, with children, women, persons of nervous and mild temperaments, in inflammatory fevers, hemorrhages, convulsions, etc.

Besides the proper use of the homœopathic medicaments, the regimen of the patient is to be regulated, a point, I shall explain in the next chapter.

The above concise exposé, I think, may be sufficient to afford the reader a general idea of the mode of treating the diseases homœopathically, and at the same time of the exactness and regularity which everywhere prevails in this difficult undertaking. A very superficial comparison of such a method with the unprincipled, groping art of alloëopathy, cannot but afford him the conviction of the superiority of the homœopathic system of medicine.

CHAPTER IX.

ON THE HOMŒOPATHIC REGIMEN IN DISEASES.

The homœopathic regimen is one of those points of the reformed medicine, in respect of which the most ridiculous and most absurd misrepresentations are being circulated in public. Among other odd reports, the detractors of homœopathy diffuse, that all the cures performed by this beneficent medicine are due to its severe dietetic prescriptions, and that all the remainder of this doctrine is nothing else but quackery. After an experience of nearly half a century, resulting from the successful treatment of the diseases of men and *animals*, I think it, at this time, by no means necessary to oppose a serious refutation to such ignorance and malevolence, and I shall confine myself to this single remark : If homœopathy has really performed so many thousands of wonderful cures of every kind of disease (as the adversaries cannot deny that it has done), by its dietetic prescriptions *alone*, are they not then the most criminal, the most unconscientious men, if they continue any longer to torment their patients with bleeding, leeches, cupping-glasses, setons, artificial ulcers, hot iron, with disgusting draughts, pills and other kinds of dangerous and repugnant medicines ?

On the other hand these learned detractors induce the public to believe, that homœopathy *famishes* the patients

by its severe diet, and that they who submit themselves to a homœopathic treatment must renounce every kind of enjoyment in life. People of good sense will find the best refutation of this inconsistent detraction in the following exposé of the homœopathic regimen, and they can themselves judge, if they have not been often submitted to a more severe regimen than homœopathy requires.

The object of the regimen in diseases is *to regulate the manner of living of the patient so as to promote the success of the cure.*

In this respect the first point to be regulated is the removal of such irregularities as have contributed to provoke the disease or as entertain and increase it. The physician ought severely to insist upon this point, otherwise the cure would be impossible, as common sense admits. The homœopathic regimen is extremely simple, because it is conformable to nature, and by no means so rigorous and difficult to be observed as people usually imagine. The most general dietetical rule is : to avoid in diseases (except the remedies given for the purpose of producing a direct cure) such things as have a *medicinal* influence, to admit as aliments only such things as are merely nutritive and merely for allaying thirst ; to exercise all functions of body and mind in the most simple manner and conformably to nature. Every body will certainly find it to be very natural, that homœopathy *never* permits any other medicament to be taken at the same time that the patient is under the influence of a homœopathic medicine—this point requires no explanation. It thus proscribes not only, what every body commonly knows to be a medicament, but likewise such things as, under the name of domestic remedies, are usually allowed in alloëopathy with the prescribed medicines ; such as

infusions of chamomile, elderflowers, melissa, veronic, nosebleed, etc., medicinal injections, mineral-waters, aperient medicines, etc. An other kind of medicaments, to which usually sufficient attention is not paid, and that therefore deserves to be particularly mentioned, are the usual *tooth-medicaments*. These powders, tinctures and so forth, which rather destroy the teeth, these precious organs, instead of preserving them (1), have during the homœopathic treatment as the first inconvenience their application on those parts of the body, which are very susceptible for medicinal influences, and they cannot fail to counteract the homœopathic medicines. Then their mechanical application can easily increase their natural powers, in as much as rubbing them for some time with the brush is nearly the same as a homœopathic preparation. There are likewise to be entirely avoided during the homœopathic treatment the numerous (english) *sauces* of high flavour, the *strong spices*, such as pepper of any description, cinamom, vanilla, mustard, nutmeg, etc.; *coffee, strong tea*, every kind of *artificial liquors*, such as punch, negus, hot wine, adulterated beer; every kind of *vegetable acids*, such as vinegar, lemon-juice, sour fruits (sorrel), etc.; *strong scents*, such as camphire, musk (2), etc. To those things, that should be avoided during the homœopathic treatment, are further to be added all those productions of nature, which are not yet ripe, as unripe fruits, unripe potatoes, etc.; likewise

(1) The best mode of cleaning the teeth is rubbing them by means of a soft brush with pure water; an excellent and harmless tooth-powder is made of burnt crust of bread.

(2) That perfume of the habitual ones to be particularly avoided, is *musk* which, besides its disgusting smell, acts like a strong medicament powerfully on the nervous system.

too young veal and other kinds of too young meat, which ought to be considered as not having arrived to maturity; they agree the least with persons who suffer from diseases of the digestive organs. The same is to be observed respecting the meat of such animals as have been purposely fattened, such as pork, geese, etc. It is generally unwholesome, and these animals, moreover, are then usually in a state of disease. This meat and fat disagree particularly with persons, who suffer from diseases of the organs of respiration and digestion. It deserves moreover to be particularly mentioned that the homœopathic regimen does not allow such things, as, though of slight medicinal power in general, have however a specific influence upon the organs which are particularly attacked by the disease, such as certain fishes and productions of the sea in disease of the skin, certain vegetables in disorders of the bowels, of the urinary and genital organs, etc.

Violent passions, continual grief, destructive night-life, playing at cards or hasard, intense thinking and over-exciting of the mind, should be avoided by patients as strictly as every other thing.

Though it is impossible to lay down such special dietetic prescriptions as would be suitable for every kind of patients, and it is rather the business of the physician to regulate the diet according to the individualities of the sick person, the above-forbidden things are however to be considered as being generally inconsistent with any rational treatment. It will of course be easily conceived, that homœopathy does not insist upon the observation of those prescriptions by caprice, but only for the purpose of preventing its medicines being counteracted, and the disease becoming more compli-

cated by those things. Most patients do not in their habitual manner of living make use of the greater part of them; and for rational people, who have their recovery at heart, the observation of the homœopathic diet will not be attended with any real privation.

But on the other hand some homœopathsists go too far, and absolutely proscribe a great many things, which though not generally admissible, should however be interdicted only under particular circumstances. Hahnemann (1) himself says: "Some of my disciples seem, by forbidding still more matters of little importance, to make the observation of diet unnecessarily difficult, which cannot be approved of." Most homœopathsists are indeed at this time much less severe in their dietetical prescriptions than they were formerly; and a long experience has sufficiently proved, that even substances, the slight medicinal powers of which are generally not doubted, such as asparagus, some soup-herbs and so forth, may be allowed if there are not particular circumstances that forbid their use.

If we adduce as a principal reason for a severe diet the high-diluted and small doses of homœopathic medicines, this very reason could perhaps be opposed to too severe a regimen. For, as has been stated in another place, the homœopathic medicines become by their mode of preparations substances of so peculiar a character, that, as long experience has fully proved, other things which in their rude natural state have only slight medicinal powers, could hardly modify or annihilate their effects, if they have no antidotal relation to the medicament.

(1) *Organon*, 3th edit., p. 274.

There are, moreover, many things that people make use of daily, and which become from this very habit indifferent, or at least less strong in their effects than they would be with persons not accustomed to them. Thus, for instance, wine should not be proscribed in an absolute manner; for in countries where it is indigenous (and beer as well as water is frequently bad) patients, and above all, those who suffer from chronic complaints, have no other habitual drink than wine diluted with water. The author of homœopathy allows in all chronic diseases one part of wine mixed with five to six parts of water. Sometimes we meet with patients, who from their earliest youth are accustomed to taking pure wine; when at a later period they suffer from some chronic disease, they cannot often be entirely and abruptly broken off this habit; without attending to this point, we frequently observe that the cure does not advance, or does so very slowly. No doubt that any habitual abuse must be *severely* modified.

After this concise exposé of what is in general to be avoided during the homœopathic treatment, I shall briefly adduce what is in general allowed, and the reader himself can judge if homœopathy furnishes its patients as its detractors everywhere report.

Though in this respect also the first general rule is still at present : to make use only of such things as are free from pathogenetical effects, its signification has however been modified since the beginning of homœopathy, and the homœopaths, enlightened by experience, allow at this time a great many things, which they formerly prohibited.

To the erroneous assertion, frequently believed among the public, that homœopathy proscribes every kind of

enjoyment of life, we reply, that this doctrine prohibits *no* enjoyment, but only the *excess* of it. Excess of every kind is prejudicial, and it is particularly so to sick persons. Exercise both active and passive in open air, distraction of the mind by reading and society, is not only allowed, but rather required by homœopathy.

As to the point of allowed nourishment, even the capricious epicure, I think, will hardly have any reason to complain of the rigour of homœopathic diet. A great variety of meat, such as beef, mutton, game poultry, fish, etc., are at his disposal. He is equally permitted to use all fresh vegetables, if no particular reasons sometimes necessitate an exception (1); it is the same with all ripe fruits. As to drinks, the best is fresh water; if he does not like it in its purity, he may take it with sugar, some juice of fruits or wine; he may, moreover, drink milk or beer, if it is not adulterated with some medicinal substance, etc. There is even no objection to his taking some pure good wine and weak tea, if he be accustomed to them for a long series of years. The use of all these things, though in general allowed, may however undergo some modifications by particular circumstances which is to be left to the judgment of the physician.

Besides the above general prescriptions the homœopathic diet moreover presents a special side which can be considered in a double point of view, and thus the regimen should be regulated and modified according to the *character of the disease* and of the *given medicines*.

The difference of acute and chronic diseases is also in this respect of great practical importance; and if in the

(1) As with persons who suffer from diseases of the organs of digestion.

treatment of the latter the dietetical prescriptions ought to be positive, and more or less severe, it is different with regard to the former. “ In acute diseases, says Hahnemann (1), except in mental aberration, the internal instinct so clearly and distinctly determines what the body requires, that the physician has only to order, not to counteract this voice of nature by refusing what the patient has an ardent longing for.”

“ The things that the acute patient desires, are commonly mere palliatives; properly speaking, they are not medicinal, but satisfy rather a sort of want. The slight obstacles which may arise for the cure of the disorder from satisfying it moderately, are sufficiently counterbalanced, and even surpassed by the efficacy of the homœopathic remedies and the vital power unchained by it, and not less by the succeeding refreshment. In a similar way the temperature of the room, the warmth and coolness of covering must be conformable to the desire of the patient. All intellectual efforts as well as all moral commotions ought to be kept aloof from him.”

Thus, according to the author of homœopathy himself, the dietetical rules in acute diseases are as simple as possible. During the state of convalescence, after acute diseases in general and after those of the digestive organs particularly, the appetite is often stronger than the digestive force, and the respective precautions are therefore necessary. In the contrary case, it frequently happens, that the patient may have a relapse, which is sometimes worse than the primitive disorder.

The homœopathic diet in chronic diseases is of a great

(1) *Organon*, 5th edit. § 261 sqq.


ter extent. Chronic diseases, as it has been repeatedly remarked, are so deeply engrafted in the organism, the proper energy of vital power is so fruitless, and the natural instinct, which prevails in acute diseases, is so much effaced in them, that besides the suitable medicines, a proper regimen is indispensable, and almost the whole of the homœopathic diete exclusively regards this kind of disorders.

Respecting the second point of the special homœopathic regimen, the diet is to be placed in agreement with the administered remedies, and such things are to be avoided as impede or destroy their effect. For this purpose, every thing must be avoided, that may be a direct antidote to the medicament; and thus, for instance, wine and vegetable acids cannot be allowed with the use of aconitum; wine and coffee with belladonna or nux vomica; the most general antidote, *camphire*, must be severely avoided. On the other hand the primitive effects of some medicaments are very much increased by certain things that people are in the habit of making use of; and thus, for instance, acids are incompatible with belladonna, wine with arnica, selenium, zincum, etc.

Before concluding these general remarks on the homœopathic diet, there is still a measure of precaution to be mentioned, the observation of which is of great consequence in practice. We sometimes meet with chronic patients, whose habitual manner of living is so vitious, that they cannot be reduced without inconvenience at once and abruptly to the simple and natural homœopathic diet. Old persons who for a long time are accustomed to coffee, wine, tea, etc., or who have during many years contracted certain habits of social life, are in the same case. Very often their life is still held up only by means of such in-

fluences, and all their energy is gone, if they are abruptly deprived of them.

If some homœopathists are too severe in their dietetical prescriptions, there are on the other hand some who, rather by complaisance than for tenable reasons, are too indulgent. Though neither the one nor the other extreme can be approved of, it is however an unquestionable matter, that those who live the most conformably to nature, and observe a strict and minute diet, considerably increase their chances of a speedy and radical cure ; and the conscientious homœopathic practitioner, who has the recovery of his patients and the honour of the new doctrine at heart, will pay serious attention to the exact observation of that indispensable point of any rational treatment.



CHAPTER X.

ON THE RESULTS OF THE HOMŒOPATHIC TREATMENT OF DISEASES.

When we observe alloëopathy at the bedside of a patient, it resembles a decrepit old man, who returned to infancy and now stands opposite to a vigorous enemy. Like such a poor confused creature it overlooks the most attackable side of this enemy, the disease; it is ignorant of the value of its arms, the medicaments; nor does it know how to make a proper use of them; it reinforces its enemy by unseasonable means of attack, and is at length beaten, if vital power itself has not proper energy enough to support the faults of the art, and to be victorious notwithstanding them.

These are the reasons of the unsatisfactory results of alloëopathy in the treatment of diseases, thus at least three quarters of those persons, who yearly die, are legitimately killed by the profession! Poor civilisation!

Consider on the other hand the results of the homœopathic treatment of diseases: homœopathy clearly knows the *object* of the cure by means of the totality of the symptoms; it knows the *powers of its medicaments*, it knows how to *employ them properly*. Thence the extremely favourable chance of success, which homœopa-

thy presents in comparison to alloëopathy in every kind of disorder.

As to acute diseases homœopathy has in the first place an invaluable superiority over common medicine so far as it can *preserve* a person against many acute disorders (for instance, against scarlet-fever, measles, cholera, and so forth) by means of its specifics, and cure in a direct manner acute diseases in their *beginning*. Alloëopathy cannot either preserve any one against diseases or cure them in a direct manner in the beginning, but considers it proper time positively to treat the disorder only after it is completely *formed* (1).

An objection frequently made to homœopathy by those who do not know it either theoretically or practically (for if they did, they could never make such an objection) and who are however commonly believed by the public, leads us to the most brilliant point of homœopathic treatment in acute diseases. “ We admit homœopathy, say these adversaries, in chronic diseases, because its severe regimen is a good thing for this kind of complaints; but it cannot be of any use in acute diseases, wherein medicine must be active and positive ! How could homœopathy, proscribing every kind of bleeding, cure inflammatory fevers, inflammations of the lungs, the brain, the bowels, the croup, cholera and other acute diseases, that require speedy and positive help ? ”

To those people we reply : it is true, that homœopathy proscribes for ever your bleeding, this fair proof of the powerfulness of your divine art; it is true, that this doctrine prefers conserving the strength of the patients, and preventing a long, languishing convalescence to changing the present disease into nervous and dreadful chronic com-

(1) Comp. page 24.

plaints; and it is also true, that homœopathy does not legitimately murder thousands of innocent creatures who like pale, hollow-eyed ghosts demand their blood of you ! It cures the acute diseases and the most dangerous ones without bleeding, and it cures them speedily and radically. In whatsoever kind of inflammatory fevers with or without local inflammation, in all those cases wherein alloëopathy imagines bleeding indispensable, homœopathy has at his disposal such remedies as are capable of calming and regulating the dynamical derangement of the circulation. Amongst them there is one, which produces in healthy individuals a morbid state very similar to what we observe in the above complaints; and which, for that reason, is most effectual in curing this state, when happening naturally. It is *aconitum napellus* (wolf's-bane), one of those homœopathic medicaments, which, like arnica, make mankind bless the founder of homœopathy. Aconite however is not the only anti-inflammatory medicament, that homœopathy offers in such cases; some others, as belladonna, bryonia, cannabis, mercurius, and so forth, approach in this respect very near to aconite, and may even be preferred to it, if the other symptoms indicate them as specifics.

But homœopathy not only cures every kind of inflammation more safely and speedily than alloëopathy, it moreover subdues all those acute disorders that are reputed to be, though not absolutely incurable, however extremely fatal, because the common medicine is powerless against them, such as croup, chincough, dysentery, smallpox, scarlet-fever, measles, asiatic cholera, etc. (1).

(1) As a proof of this assertion, I only cite the fortunate results of the homœopathic treatment of asiatic cholera, where always more

The homœopathic prognostic, therefore, is very favourable in acute diseases; and if there do not exist at the same time particularly unpropitious circumstances, the homœopathic physician *who knows his business perfectly* will very seldom lose a patient by an acute disease. Such unpropitious circumstances sometimes present themselves in the following cases : 1. when the acute disease awakens a slumbering psoric disposition, or becomes complicated with a chronic disorder previously existing; 2. if the patient be so old, or so weakened by loss of blood or some other circumstance, or the action of vital power so much suppressed, that reaction is hardly possible; 3. if the homœopathic physician is called in at a very advanced period of the disease, or when the patient has already been bled and has taken a great deal of allœopathic drugs. In that case the homœopathic physician ought to be particularly circumspect in his promises; he owes it to the honour of the young doctrine as well as to his own reputation.

No less than in acute disorders, the benefit of homœopathy is obvious in the treatment of chronic complaints. It has been repeatedly proved, that allœopathy is powerless against these obstinate diseases, and that the rather dangerous benefit this doctrine is capable of procuring,

than one half of the patients died under the assistance of allœopathy. Fifteen homœopathic physicians in Bohemia, Hungary and at Vienna, treated 1263 persons attacked with cholera, and only 75 died. Homœopathy saved in Russia 1162 out of 1273 choleric patients, and only 108 died, as admiral Mordwinoff reports. The proportion was in general in Austria, Hungary, Germany, Russia, North-America and other countries, where cholera has been treated homœopathically, that 91 to 92 out of 100 recovered, and only 8 to 9 died! What a difference with allœopathic treatment!

is a shortpalliation. Exceptsyphilisfor which allœopathy uses the homœopathic specific, mercury, there is no chronic disorder which it is able to cure *radically*, and to terminate before the last breath of the patient. The reasons which justify an assertion affording so little consolation, have been explained on other occasions.

Homœopathy knowing the origin of chronic diseases, being in possession of the suitable medicaments and using them according to fixed principles and rules, is able to eradicate most of them. Chronic complaints of 10 to 20 or 30 years standing have been, after a long fruitless allœopathic treatment, radically cured by homœopathy; and the most dreadful eruptions of the skin, ulcers, fistula, scirrhus, tic douloureux, scrophula, dropsy, consumption, inclination to miscarriages, sterility, impotency, hernia, deformities of the spine, rheumatism, cramps, convulsions, falling-sickness and all the other chronic complaints, to which allœopathy has attributed certain names, cannot generally resist a proper homœopathic treatment.

The public have, of course, a right to expect such good results from homœopathy, but they can only do so under the following conditions :

1. To obtain in chronic diseases more than a transient palliation and to cure them radically, a *longer or shorter space of time* according to the peculiarities of the complaint and other circumstances, is an indispensable condition. Such obstinate disorders, firmly rooted in the organism perhaps for many years, cannot be eradicated in a week or a fortnight ; this would be against the course of nature, and such a cure would not be a radical one, but in *most cases* nothing more than a palliation. There are, no doubt, sometimes chronic complaints which are radically cured by one very specific me-

dicament in a short time; but such cases are not very frequent. Notwithstanding this plain truth, obvious to any body of common sense, we often observe however, that patients who have already suffered for a long time, and who have patiently submitted for years to a fruitless allœopathic treatment, become impatient after a fortnight or a month, if they do not observe a very striking amelioration. It is indeed an inconceivable fact, that people of good sense should commonly expect from homœopathy a sort of miraculous cure without considering, that, though the cures performed by homœopathy may in comparison with the results of allœopathy sometimes appear to be miraculous, this doctrine has however nothing miraculous, but establishes only a treatment of diseases, which is *simple* and *conformable to nature*; and that following the course of nature, it cannot annihilate in a fortnight a disease which has been forming during many years.

When in certain cases the amelioration in chronic diseases is not very perceptible in the beginning, this event is mostly very natural. For it is just a characteristic of antipsoric medicaments (which are preferably made use of in chronic disorders), that they insinuate themselves slowly but deeply into the organism, and often show their perceptible effects only after a lapse of weeks or months. It ought however not to be supposed that they have been inactive during the interval: they have (if well prepared and properly chosen) produced their effect; but the reaction of the body being not as strong as in acute diseases, we frequently observe only the *last results* of their action after four to six weeks. But then we are sure, that the medicine has deeply penetrated the whole body, and that we are in the right path towards a radical cure.

“ The cure of intense chronic disorders, says Hahnemann (1), which have lasted for ten, twenty, thirty years and longer, may be called expeditious if it be performed in one or two years. If it succeeds with younger, robust persons in half this time, it requires with old age even more, notwithstanding the best treatment and the strictest obedience of the patient. People will conceive, that so inveterate a disease, the originating miasm of which has had so much time and so many occasions during a long life of spreading its parasitic roots through the whole system, becomes at length so intimately entwined with the organism, that besides a proper treatment and a strict obedience of the sick individual, *patience* and *time* are equally indispensable, thoroughly to destroy this dynamic polype with its many branches.”

2. Besides the necessary time, the *observation of the prescribed regimen* as well in respect to eating and drinking as to the exercise of the functions of body and mind, is a second indispensable condition. Patients who have not energy enough to leave off coffee, liquors, pure wine, hot spices, prejudicial habits, etc., if it be required by the physician, have but little to expect from a homœopathic treatment.

3. As a condition of a comparatively expeditious and radical cure must be considered the *absence* of some other things which are most powerful obstacles to the cure of chronic diseases. These are in the first place such *artificial diseases*, as are produced by a habitual abuse of strong medicines in large and frequent doses. By complicating their effects with the primitive chronic disorder, the latter becomes at length so monstrous that the best pos-

(1) *Chronische Krankheiten*, I, 250.

sible treatment is of little or no effect; whereas the most dreadful chronic diseases not adulterated by the abuse of drugs, as they use to be with the poor (whom the doctors, for obvious reasons, are less eager to oblige by their good services) are comparatively easy to be rapidly and radically cured.

Another point impeding the success of the cure is *continual grief* and *anger*, the greatest destroyers of the economy of life. People who have not philosophy, religion and selfcontrol enough to bear the sufferings and vicissitudes of life; or who are under the continual influence of undermining passions, have slight chance of a speedy and radical recovery. The advantage of the best treatment is continually destroyed by those influences; and it is as useless to continue it under such circumstances, as it would be to continue to construct the finest building, the foundation of which is continually undermined by the waves.

4. If the doctrine of homœopathy on the above conditions authorizes the patient to expect the best possible results from its application, it is moreover an indispensable condition that it be practised as it ought to be, or in other terms, that the patient be fortunate enough to fall into the hands of a practitioner who *perfectly knows the doctrine* and *exactly follows its rules in his practice*. This remark may be singular, but it will, at this time, not be useless. Like all extraordinary discoveries homœopathy has become everywhere the subject of speculation, and this is too important a point in its consequences, not to direct the attention of the public to it; the honour of the young doctrine as well as the health and life of the patients, who entrust themselves to homœopathy, urgently require it. There is no small number of phy-

sicians who, after reading the Organon and knowing some specifics, aided at most by a homœopathic repertory, begin to practise homœopathy, without caring about any further studies. How can such men exercise this doctrine as it ought to be, a doctrine which requires for its perfect knowledge continual and very severe study? — There are others who mix the homœopathic and allœopathic treatment together, or who make people believe that homœopathy is only applicable to chronic diseases, whereas they must have recourse to allœopathy in acute disorders; or who leave it to the choice of the patient to adopt allœopathy or homœopathy for his mode of treatment. This cannot be but the consequence of ignorance, dishonesty, and want of conscience. — There are others, who after a superficial allœopathic examination of the complaint draw out their *pharmacie de poche*, and give without any hesitation a homœopathic medicine. The reader knows, that homœopathy requires the minutest examination of the disease as well as of the medicines proper for its cure. Can the promises of homœopathy be thus realised; is it not, in a great deal of cases wherein homœopathy is without result, the fault of the practitioner, and not of the doctrine? People should make this distinction!

The public are therefore to be advised to procure themselves a sufficient knowledge of homœopathy in order to control the proceedings of their homœopathic physician, who sometimes wishes, as it is the custom in allœopathy, to spread the veil of mystery over his treatment. People can and ought to control their physician, and may thus best prevent their being made the dupes of ignorance and idleness; they should not trust a homœopathist who does not minutely examine the disease, who has not patience enough to listen to the sick person's own narration, who

does not note down his observations (for there is no memory capable of exactly retaining all the particulars that chronic complaints usually present) except perhaps in slight acute disorders; who gives his medicines without carefully reexamining his written observations and the medicaments which can be adapted to them. For there can hardly be a homœopathic practitioner, who knows by heart all the symptoms of the whole number of our medicaments; a seemingly slight symptom, however, may determine the exact examiner to give the preference to quite an other medicine, than what he at first presumed to be the suitable one.

Nor should the public trust a homœopathist, who sends his patients to the apothecary with a homœopathic prescription; for he thus commits their health and life to the mere discretion of a class of men, whose interests urgently require to prevent in every possible manner the success of homœopathy. Numerous melancholy occurrences at this time exact that, *without exception*, the physician should supply the medicaments himself. Still less should they trust a man who mixes homœopathy and allœopathy together, or who asks the patient according to which of the two doctrines he wishes to be treated. Such men ought to be avoided, not only as being ignorant and idle, but much more so as being dishonest and without conscience.



CONCLUSION.

If homœopathy realizes what we have a right to expect from it (as it has really done for these forty years), then its influence on the physical and moral state of human society leads to the fairest consequences. The innumerable advantages that individuals, families, and the whole civilized world have derived from one single homœopathic fact, vaccination, justify our hopes of the incalculable good, which homœopathy is to procure to mankind. Already at this time the benefit that homœopathy has afforded to whole families is invaluable; how often has it brought back to them the happiness which was destroyed under the influence of alloëopathy; how often has it still saved their dearest members who were given over by common medicine! Only consider the great many diseases of infancy, which under the ordinary treatment usually become fatal to two thirds of the infants who are yearly born, and that are so admirably cured by homœopathy. The most disastrous accidents of infancy, such as the consequences of teething, croup, scarlet-fever, measles, water on the brain, chincough, convulsions, and so forth, are almost powerless with a homœopathic treatment. How many parents now see around them their children healthy, vigorous, blooming, intelligent, cheerful, who before being treated homœopathically were scrophulous, pining, stupid, feeble, morose; who suffered from dreadful breakings-

out, who had their wrists and ankles swollen, their spine and breast deformed, the bones of their arms and legs distorted! Those children radically cured of such a cachexy as commonly becomes the cause of innumerable physical and moral sufferings in advanced life, will one day be useful and healthy members of their family and of human society; their own children will not be such pitiful creatures as are already stamped at their birth with the marks of death and linger to a miserable end.

The benefit that homœopathy is generally capable of procuring in the most dangerous acute and chronic disorders, has been pointed out above; thousands who had been declared incurable by allœopathy, owe their recovery from such complaints to homœopathy! How many women are there, who always in the third month of their pregnancy miscarried, till they were treated homœopathically; how powerful is homœopathy against the well known troubles of pregnancy, which are treated in a fruitless and dangerous manner by allœopathy! Many marriages, which for ten and twenty years were deprived of progeny, have been blessed with children after an antipsoric treatment of the parents. Parents cured by homœopathy of their chronic complaints, engender healthy children; and can thus our hopes be called too bold, when we expect, on homœopathy being generally adopted as it will be, healthier and more vigorous generations? Are not such results of the highest importance?

If homœopathy had no other merit than that of destroying the usual abuse of drugs and the senseless bleeding, it would be the most beneficent discovery for mankind that has been made since the invention of the art of printing. It banishes the ordinary prejudicial curing-means used during pregnancy, which already implant the seed of disease and

premature death in the tender organism of the unborn child ; it banishes the absurd physicking immediately after the birth; it insists upon bringing up children conformably to nature, and not to prejudices. The abuse of drugs being diminished or entirely destroyed, our feelings will not be hurt by the view of such dreadful spectres as, thanks to the abuse of mercury, walk in the streets without noses, with destroyed palates, without hair, with disgusting ulcers; who infect the air with their breath and the smell of their body ; who excruciated by the most horrible nightly pains in the bones roll sleepless in their beds ! We shall then no longer meet with such hollow-eyed phantoms, as are the victims of the vampyrism of allœopathy ; no longer with such living corpses, who after being treated for an intermittent fever by quinquina and chinin, have gained in lieu of health, dropsy, consumption, gout, swelling and obduration of the liver and spleen who execrate their miserable existence and their allœopathic tormentors and murderers.

The ordinary cannibal surgery, which deprives so many persons of their limbs and thereby of their means of subsistence, so many children of the beloved guardian of their youth, which with unheard of barbarity cuts off with the amputating knife all the dearest bands of nature; this now a days so much abused art will be reduced into its original limits, namely the merely mechanical proceedings ! The beneficent *arnica* heals accidents arising from external injury and an antipsoric treatment cures such diseases, wherein a surgical operation is usually deemed indispensable. Warriors, who now a days lose on the field of battle their arms and legs rather by amputation than by balls and are thus rendered incapable of doing any further service to their country, will, in many cases,

preserve their limbs by means of a homœopathic treatment (1).

The blessings of a mode of living as simple and conformable to nature as homœopathy requires, are innumerable in all those families, where it has been adopted. There are a great deal of friends of homœopathy, who own frankly how much benefit their families and themselves have derived from adopting a simple and natural mode of living; how free they feel from so many bodily and moral sufferings by which their former life was embittered, since they have changed coffee for some other harmless drink and left off brandy, liquors, pure wine, strong spices, etc. How many are there, who after following the homœopathic diet during the time of a disease, like it so much, that they cannot leave it off again; who declare that they never before really enjoyed life, and never felt so independent as after renouncing such enjoyments, which are no more the same to them; that they like simple nourishment without strong spices much better, than all the artificial, high-flavoured dishes of the most skilful cook. The more the simple homœopathic mode of living is

(1) This point leads to the consideration of the advantages, that governments could reap from the introduction of the homœopathic treatment into hospitals and other establishments of a similar character. Besides the immense advantages, which would result from such a measure for the sick themselves, the state would save a great deal of money. It has been calculated, that a homœopathic medicine-chest (containing all the homœopathic medicines), which might cost a thousand francs, would suffice for more than 50 years to treat all the patients in the hospitals of Prussia. There are in the prussian army alone about 150,000 patients yearly and the expenses for the medicines amount to about 1 million francs; whereas it would in the case of homœopathy scarcely amount to twenty francs!

adopted, the more a great many diseases, especially those of children, which owe their origin to a perverse regimen, will diminish; the physical and moral education of children will be very much influenced by it; a healthy mind cannot dwell but in a healthy body; people who from their earliest childhood are accustomed to a simple and natural mode of living, will feel in after-life simple wants and homœopathy may in this respect be of more real benefit than moral books and temperance-societies.

CONTENTS.

	Page.
INTRODUCTION.	1
ALLOEOPATHY of the common medicine	9
HOMOEOPATHY:	75
Chap. I. — Brief history of Hahnemann and his doctrine	<i>Ibid.</i>
II. — On the fundamental law of homœopathy	94
III. — On diseases	109
IV. — On the method of examining diseases	123
V. — On the homœopathic medicaments	156
VI. — On the preparation and doses of homœopathic medicines	143
VII. — The small homœopathic doses	152
VIII. — On the homœopathic treatment of diseases	162
IX. — On the homœopathic regimen in diseases	182
X. — On the results of the homœopathic treatment of diseases	192
CONCLUSION.	202

ERRATA.

Page.	Line.	
25	6	<i>for genral , read general.</i>
41	9	<i>for bleed , read bled.</i>
41	13	<i>for bounds , read hands.</i>
50	16	<i>for himsel , read himself.</i>
62	9	<i>for healing-fort , read healing-force.</i>
62	13	<i>for a certain , read in a certain.</i>
71	6	<i>for differentes , read different.</i>
75	18	<i>for liket , read like.</i>
76	5	<i>for earlist , read earliest.</i>
90	5	<i>for in Switzerland , read in England , Switzer- land.</i>
113	22	<i>for homogenous , read homogeneous.</i>
118	32	<i>for melancoly , read melancholy.</i>
138	3	<i>for the easily , read easily.</i>
138	4	<i>for of organism , read of the organism.</i>
139	25	<i>for essental , read essential.</i>
140	9	<i>for heterogenous , read heterogeneous.</i>
150	14	<i>for gallon , read pint.</i>

39-81

